THE ARRAIGNMENT

of Lewd, Idle, Froward, and Unconstant

WOMEN.

OR,

The *VANITY of them*; chuse you whether.

WITH

A Commendation of the Wise, Vertuous, and Honest Women.

Pleasant for Married-Men, profitable for Young-Men, and hurtfull to none.

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A Commendation of the Wife, Vertuous, and Honest Women.

NEITHER TO THE Beſt, nor yet to the Worſt, but to the common ſort of Women.

Uſing with my ſelf, being idle, and having little eaſe to paſſe the time withall; and I being in a great choller againſt ſome Women, I mean, more than one, and ſo, in the wrough of my fury, taking my Pen in hand to beguile the time withall; Indeed I might have employed my ſelf to better uſe, than in ſuch an idle buſineſſe, and it were better topocket up a pelting injury, than to intangle my ſelf with ſuch vermine; for this I know, that becauſe Women are Women, therefore many will do that in an hour, which they, many times, will repent all their whole life time after: yet for an injury which I have received of them, the more I conſider of it, the leſſe I eſteem of the ſame. Yet, perhaps, ſome may ſay unto me, that I have ſought for Honey, and caught the Bee by the tayle; or, that I have been bit or ſtung with ſome of theſe Waſpes, otherwiſe I could never have been expert in bewraying their qualities: for the Mother would never have ſought the Daughter in the Oven, but that ſhe was there her ſelf. Indeed I might confeſſe, I have been a Traveller theſe thirty and odde yeares,

and many Travellers live in disdain of Women; the reason is, for that their affections are so poysoned with the haynous evils of unconstant Women, which they happen to be acquainted with in their Travels: for it doth so cloy their stomackes, that they censure hardly of Women ever afterwards: wronged Men will not be tongue-tyed: therefore if you do ill, you must not think to bear well; for although the world be bad, yet it is not come to that passe that Men should bear with all the bad conditions that are in some Women.

I know I shall be bitten, by many because I touch many. But before I go any further, let me whisper one word in your ears, and that is this; Whatsoever you think privately, I wish you to conceal it with silence, lest in starting up to find faults, you prove your selves guilty of these monstrous accusations, which are here following against some Women, and those which spurne, if they feel themselves touched, prove themselves starke fools in bewraying their galled backs to the world: for this Book toucheth no sort of women, but such as when they hear it, will go about to reprove it. For although, in some part of this Book, I trip at your heels, yet will I stay you by the hand, so that you shall not fall further than you are willing; although I deal with you after the manner of a shrew, which cannot otherwise ease her curst heart, but with her unhappy tongue: If I be too earnest, bear with me a little, for my meaning is not to speak much of those that are good, and I shall speak to little of those that are naught; but yet I will not altogether condemn the bad, but hoping to better the good, by the naughty examples of the bad: for there is no Woman so good, but hath one idle part or other in her, which may be amended, for the cleerest River that is, hath some durt in the bottom: Jewels are all precious, but yet they are not all of one price, nor all of one vertue: Gold is not all of one picture, no more are women all of one disposition: Women are all necessary

cessary evils, and yet not all given to wickednesse: and yet many so bad, that in my conceit, if I would speak the worst that I knew by some women, I should make their ears glow that hear me, and my tongue would blister to report it: but that it is a greater discredit for a man to be accounted for a Scold; for scolding is the manner of Shrews; therefore I had rather answer them with silence which finde fault, than strive to win the Cucking-stoole from them. Now me thinks, I hear some curious Dames give their rash judgments, and say, that I having no wit, descant upon Women which have more wit than Men. To answer you again, If I belye you judge me unkinde; but if I speak the truth, I shall be the better beloved another time: and if I had wrote never so well, it is impossible to please all; and if never so ill, ye I shall please some. Let it be well or ill, I look for no praise for my labour: I am weaned from my Mothers Teat, and therefore never more to be fed with her Pap; wherefore say what you will, for I will follow my own veyne in unfolding every pleat, and shewing every wrinkle of a womans disposition, and yet I will not wade so far over the shoes, but that I may return dry; nor so far in, but that I may easily escape out; and yet for all that, I must confesse my self to be in fault, and that I have offended you beyond satisfaction for it is hard to give a sufficient recompence for a slander; and yet hereafter, if by means I cannot obtain your favour to be one of you Pulpitmen, yet you cannot deny me but to be one of your Parish: and therefore if you pease but to place me in the body of the Church, hereafter you shall find my devotion so great towards you, as he that kneeleth at the Chancell doore, for I wrote this Book with my hand, but not with my heart.

Indeed, when I first began to write this Book, my wits were gone a wooll-gathering, insomuch, that in a manner I forget my self, and so in the rough of my fury, I vowed for ever to be an

open enemy unto women: but when my fury was a little past, I began to consider the blasphemy of this infamous book against your Sex I then took my Pen, and cut him in twenty pieces, and had it not been for hurting my self, I would have cut mine own fingers which held the Pen. And furthermore, for a penance, I do crave that my self may be a judge against my self; but yet assure your selves, of all evils I will chuse the least; wherefore I chuse rather to bear a Faggot, than burn by the Faggot. You may perceive the wind is turned into another door, and that I began to be Sea-sick, and yet not past half a mile on the salt Water, and that my mouth hath uttered that in my fury which my heart never thought, and therefore I confesse, that the sawce which I have made, is too sharpe for your diet, and the flowers which I have gathered, are too strong for your Noses: but if I had brought little Dogges from Iceland, or fine Glasses from Venice, then I am sure that you would either have wooed me to have them, or wished to see them. But I will here conclude this first Epistle, praying you with patience to here the rest; for if I offend you at the first, I will make you amends at the last: and so I leave you to him whose Seat is in Heaven, and whose Foot-stool is the Earth.

Yours in the way of honesty,

Joseph Swetnam.

To the Reader.

Read it if you please, and like it as you list: Neither to the wisest Clerk, nor yet to the starkest Fool; but unto the ordinary sort of giddy-headed yound men; I send this greeting.

IF thou mean to see the Bear-baiting of Women, then trudge to this Bear-garden apace, & get in betimes, and view every Room, where thou mayest best sit, for thine own pleasure, profit, and hearts ease: and bear with my rudeness, if I chance to offend thee. But before I open this Trunck full of torments against women, I think it were not amisse to resemble those which in old time did sacrifice to *Hercules*, for they used continually, first to whip all their Dogs out of their City: and so I think it were not amisse to drive all the women out of my hearing, for doubtless this little spark will kindle into such a flame, and rayse so many stinging Hornets humming about my ears, that all the wit I have will not quench the one, nor quiet the other; for I fear that I have set down more then they will like of, and yet a great deal lesse then they deserve: and for better proof I referr my self, to the judgement of Men, which have more experience than my self, for I esteem little of the malice of Women; for men will be perswaded with reason, but Women must be answered with silence; for I know Women will bark more at me, than *Cerberus* three-headed Dog did at *Hercules*, when he came into Hell to fetch out the fair *Proserpina*: and yet I charge them not now but with a Bul-rush, in respect of a second Book which is almost ready: I doe now but fear them with false fire, but my next Charge shall be

be with Weapons, and my Larum with powder and ſhot: for then we will goe upon theſe venemous Adders, Serpents, and Snakes, and tread and trample them under our feet; for I have known many ſtung with ſome of theſe Scorpions, and therefore I warn all men to beware the Scorpion; I know Women will bite the lip at me, and cenſure hard of me, but I fear not the curſt Cow, for ſhe commonly hath ſhort horns; let them cenſure of me what they will, for I mean not to make them my Judges, and if they ſhoot their ſpite at me, they may hit themſelves, and ſo I will ſmile at them as at the fooliſh Fly, which burneth her ſelf in the Candle. And ſo friendly Reader, if thou haſt any diſcretion at all, thou mayeſt take a happy example by theſe moſt lacivious and crafty whoriſh, theeviſh and knaviſh Women, which were the cauſe of this my idle time-ſpending; and yet I have no warrant to make thee believe this which I write to be true. But yet the ſimple Bee gathereth honey where the venemous Spider doth her poyſon. And ſo I will conclude leaſt thou have cauſe to ſay, that my Epiſtles are longer then my Book; a Book I may call it, I hope, without offence: for the Colliar calls his horſe a horſe, and the Kings great Steed is but a horſe.

If thou read but the beginning of a Book, thou canſt give no judgement of that which inſueth; therefore I ſay, as the Fryer, who in the midſt of his Sermon ſaid often, that the beſt was behind; And ſo, if thou read it all over, thou ſhalt not be deluded, for the beſt is behind. I think, I have ſhot ſo near the white, that ſome will account me a good Archer; And ſo I pray thee to look to thy feet, that thou run not over thy ſhooes, and ſo be paſt recovery afore my ſecond Book come.

CHAP.

Chap. I.

This first Chapter sheweth to what use Women were made: it also sheweth, that most of them degenerate from the use they were framed unto, by leading a proud, lazie, and idle life, to the great hinderance of their poor husbands.

MOSES describeth a Woman thus: At the first beginning (saith he) a Woman was made to be a helper unto man; and so they are indeed, for she helpeth to spend and consume that which man painefully getteth. He also saith, That they were made of the Rib of a man; & that their froward nature sheweth, for a Rib is a crooked thing, good for nothing else; and Women are crooked by nature, for a small occasion will cause them to be angry.

Again, in a manner, she was no sonner made but straight-way her mind was set upon Mischief; for by her aspiring minde, and wanton will, she quickly procured Mans fall: and therefore ever since they are, & have been, a woe unto Man, and follow the line of their first leader.

For, I pay you, let us consider the times past, with the time present: First that of *David* and *Solomons*; if they had occasion so many hundred years agoe to exclaime so

bitterly againſt Women; for one of them ſaid, That it was better to be a door keeper, and better dwell in a Den amongſt Lions, than to be in the houſe of a froward and wicked woman. And the other ſaid, That the climbing up of a ſandy hill to an aged man, was nothing ſo wearisome, as to be troubled with a froward Woman: and further, he ſaid, That the malice of a beaſt is not like the malice of a wicked Woman, nor that there is any thing more dangerous then a Woman in her fury.

The Lyon being bitten with hunger, the Bear being robbed of her young ones, the Viper being trod on, all theſe are nothing ſo terrible as the fury of a Woman. A Buck may be incloſed in a Park, a bridle rules a Horſe, a Wolfe may be tyed, a Tiger may be tamed, but a froward Woman will never be tamed; no Spur will make her goe, nor no bridle will hold her back: for if a Woman hold an opinion, no man can draw her from it: tell her of her fault, ſhe will not believe that ſhe is in any fault: give her good counſell, but ſhe will not take it: if you do but look after another Woman, then ſhe will be jealous: the more thou loveſt her, the more ſhe will diſdain thee: and if thou threaten her, then ſhe will be angry: flatter her, and then ſhe will be proud: and if thou forbear her, it maketh her bold: and if thou chaſten her, then ſhe will turn to a Serpent: at a word, a Woman will never forget an injury, nor give thanks for a good turn. What wiſe man then will change gold to droſſe, pleaſure for pain, a quiet life for wrangling brawles, from the which married men are never free?

Sulomon ſaith, That Women are like unto Wine, for that they will make men drunk with their devices.

Again,

Again, in their love a Woman is compared to a Pumice-ſton, for which way ſoever you turn a Pumice-ſtone, it is full of holes; even ſo are womens hearts; for if love ſteal in at one hole, it ſteppeth out at another.

They are alſo compared unto a painted Ship, which ſeemeth fair outwardly, and yet is nothing but Ballaſt within her; or to the Idols in *Spain*, which are bravely guilt outwardly, and yet nothing but Lead within them; or like unto the Sea, which at ſome times is ſo calme that a Cock-boat may ſafely endure her might; but anon again with outrage ſhe is ſo grown, that it overwhelmeth the talleſt ſhip that is.

A froward Woman is compared to the Wind, and a ſtill Woman unto the Sun: for the Sun and the Wind met a Traveler upon the way, and they laid a Wager, which of them ſhould get his Cloak from him firſt: then firſt the Wind began boyſterouſly to blow, but the more the Wind did blow, the more the Traveler wrapped and gathered his cloak about him: now when the Wind had done what he could, and was never the nearer; then began the Sun gently to ſhine upon him, and he threw off, not only his Cloak, but alſo his Hat and jerkin. This Morall ſheweth that a Woman with high words can get nothing at the hands of her Husband, neither by froward means; but, by gentle and fair means, ſhe may get his heart-blood to do her good.

As women are compared to many things; even ſo many and many more troubles commeth galloping after the heels of a Woman, that young men beforehand do not think of; for the World is not made all of Oatmeal, nor all is not Gold that gliſtereth, nor the way to heaven is not ſtrewed with Ruſhes; no more

is the Cradle of eaſe in a Womans lap. If thou wert a Servant, or in bondage before, yet when thou doeſt marry, thy toil is never the nearer ended, for even then, and not before, thou doeſt change thy golden time for a drop of Honey, which preſently afterwards turneth to be as bitter as Wormewood.

Yet there are many young men which cudgell their wits, and beat their braine, and ſpend all their time, in the love of Women; and if they get a ſmile, or but a favour at their loves hand, they ſtraightway are ſo raviſhed with joy, yea, ſo much, that they think they have gotten God by the hand; but, within a while after, they will find that they have but the Devil by the foot. A man may generally ſpeak of Women, that for the moſt part thou ſhalt find them diſſembling in their deeds, and in all the actions ſubtill and dangerous for men to deal withall; for their faces are lures, their beauties are baits, their looks are nets, and their words charmes, and all to bring men to ruine.

There is an old ſaying going thus; That he which hath a fair wife and a white Horſe, ſhall never be without troubles; for a woman that hath a fair face, it is ever matched with a cruell heart; and the heavenly looks, with helliſh thoughts: their modeſt countenace with mercileſſe minds; for Women can both ſmooth and ſooth; they are ſo cunning in their art of Flattery, as if they had been bound Prentice to the trade: they have *Sirens* ſongs to allude thee, and *Circes* cunning to inchant thee: they bear two tongues in one mouth, like *Judas*; and two hearts in one breſt, like *Magus*; the one full of ſmiles, and the other full of frowns: and all to deceive the ſimple and plain meaning Man; they

can

can with the *Satyre*, out of the mouth blow both hot and cold.

And what of all this? Why nothing, but to tell thee, that a woman is better loſt than found, better forſaken, than taken. Saint *Paul* ſaith, That they which marry, do well, but he alſo ſaith, That they which marry not do better: and he (no doubt) was well adviſed what he ſpake. Then, if thou be wiſe, keep thy head out of the haulter, and take heed before thou have cauſe to curſe thy hard penny worth, or wiſh the Prieſt ſpeechleſſe which knit the knot.

The Philoſophers which lived in the old time, their opinions were ſo hard of Marriage that they never delighted therein: for one of them being asked, why he married not? He anſwered, that it was too ſoon: and afterwards when he was old, he was asked the ſame queſtion, and he ſaid then, It was to late. And farther he ſaid, that a married man hath but two good dayes to be looked for, that is, the Marriage day, and the day of his wives death; for a woman will feed thee with Hony, and poyſon thee with Gall. *Diogenes* was ſo dogged, that he abhorred all Women, and *Auguſtine* wiſhed, that he had lived wifeleſſe, and died childleſſe.

On a time one asked *Socrates*, whether he were better to marry, or to live ſingle: And he made anſwer, which ſoever thou doſt, it will repent thee; for if thou marrieſt not, then thou wilt live diſcontented, and dye without iſſue, and ſo perhaps a ſtranger ſhall poſſeſſe thy goods; and thou doeſt marry, thou ſhalt have continuall vexations; her Dowry will be often caſt into thy diſh, if ſhe do bring wealth with her. Again, if ſhe complain, then her kinsfolks will bend the browes, and her mother

will ſpeak her pleaſure by thee: and if thou marrieſt onely for fair looks, yet thou mayeſt hap to goe without them when thou lookeſt for them: and if thou marrieſt one that is fruitful in bearing of Children, then will thy care be the more increaſed, for little doth the Father know, what ſhall be the end of his Children: and if ſhe be barren, thou wilt loath her; and if honeſt, thou wilt fear her death, and if unhoneſt, thou wilt be weary of thy life: for when thou haſt her, thou muſt ſupport her in all her bad actions; and that will be ſuch a perpetual burthen unto thee, that thou hadſt even as good draw water continually to fill a bottomleſſe Tub.

A Gentleman on a time ſaid to his friend, I can help you to a good marriage for your Son: his friend made him this anſwer, My Son (ſaid he) ſhall ſtay till he have more wit: the Gentleman replyed again, ſaying, If you marry him not before he hath wit, he will never marry ſo long as he liveth: For a married man is like unto one arreſted, and I think that many a man would flye up into heaven, if this arreſt of Marriage kept him not back.

It is ſaid of one named *Demettas*, that he buried three Wives, and yet never wet one Handkercher; no, nor ſhed ſo much as one tear: Alſo *Vlyſſes*, he had a dogge which loved him well; and when that dogge dyed, hee wept bitterly, but he never ſhed one tear when his Wife dyed. Wherefore if thou marrieſt without reſpect, but only for bare love, then thou wilt afterwards with ſorrow ſay, That there is more belongs to Houſekeeping than four bare Legges in a bed. A man cannot live with his hands in his boſome, not buy meat in the Market for honeſty without Money: where there is nothing

nothing but bare Wals, it is a fit houſe to breed Beggers into the world; yea there are many that think, when they are maryed, that they may live by love: but if wealth be wanting, hot love will ſoon be cold, and your hot deſires will be ſoon quenched with the ſmoak of poverty. To what end then ſhould we live in love, ſeeing it is a life more to be feared than death? for all thy money waſtes in toyes, and is ſpent in banqueting, and all thy time in ſighs and ſobs, to think upon the trouble and charge which commonly commeth with a wife: for commonly women are proud without profit, and that is a good Purgation for thy Purſe; and when thy Purſe is light, then will thy heart be heavie.

The pride of a woman is like the dropſie; for as drink increaſeth the drought of the one, even ſo Money inlargeth the pride of the other: thy Purſe muſt be alway open to feed her fancy, and ſo thy expences will be great, and yet perhaps thy getting ſmall: thy houſe muſt be ſtored with coſtly ſtuffe, and yet perhaps thy ſervants ſtarved for lack of meat: thou muſt diſcharge the Mercers Book, and pay the Haberdaſhers man; for her Hat muſt be continually on the new faſhion, and her Gown of finer Wooll than the Sheep beareth any: ſhe muſt likewiſe have her Jewell box furniſhed, eſpecially if ſhe be beautifull; for then commonly Beauty and Pride goeth together; and a beautifull women is for the moſt part coſtly, and no good Huſwife; and if ſhe be a good Huſwife then no ſervant will abide her fierce crueltie; and if ſhe be honeſt and chaſte, then commonly ſhe is jealous.

A Kings Crown and a fair woman is defired of many: But he that getteth either of them, liveth in great troubles

bles and hazzard of his life, He that getteth a fair Woman is like unto a prisoner loaden with fetters of Gold: for thou shalt not so oft kisse the sweet lips of thy beautifull wife, as thou shalt be driven to fetch bitter sighs from thy sorrowfull heart, in thinking of the charge which cometh by her; for if thou deny her of such toyes as she stands not in need of, and yet is desirous of them, then she will quickly shut the out of the doors of her favour, and deny thee her person, and shew her selfe as it were at a Window, playing upon thee, not with small shot, but with a cruell Tongue; she will ring thee such a peal, that one would thinke the devill were come from Hell, saying, I might have had those which would have maintained me like a woman, whereas now I go like nobody; but I will be maintained if thou wert hanged: with such like words she will vex thee, blubbering forth abundance of dissembling tears, (for women do teach their eyes to weep) for do but crosse a Woman, although it be never so little, she will straight-way put finger in the eye and cry: then presently many a foolish man will flatter her, and intreat her to be quiet; but that marrs all, for the more she is intreated she will powre forth the more abundance of deceitful tears, and therefore no more to be pitied, then to see a Goose go barefoot: for as they have tears to command, so have they words at will, and oathes at pleasure; for they make as much account of an oath, as a Merchant doth, which will forswear himself for the getting of a penny. I never yet knew a woman, that would deny to swear in defence of her own honesty, and alwayes stand highly upon it, although she be ashamed to wear it in winter for catching cold, nor in Summer for heat, fearing lest it may melt away.

Many

Many will ſay, this which I write is true, and yet they cannot beware of the Devill, untill they are plagued with his Dam; The little Lamb skips and leaps, till the Foxe come, but then he quivers and ſhakes; the Bear dances at the ſtake, till the Dogges be upon his backe; and ſome men never fear their Money, untill they come into the hands of Theeves; even ſo, ſome will never be warned, and therefore are not to be pitied, if they be harmed. What are woman, that makes thee ſo greedily to gape after them? Indeed ſome their faces are fairer and beautifuller than others; ſome again ſtand highly upon their fine foot and hand, or elſe all Women are alike; *Fone* is as good as my Lady, according to the Countrey-mans proverb, who gave a great ſumme of Money to lye with a Lady; and going homewards, he made grievous moan for his Money; and one being on the other ſide of the hedge, heard him ſay, That his *Fone* at home was as good as my Lady; But whether this be true or no, I my ſelf do not know, but you have it as I heard it.

If thou marrieſt a Woman of evill report, her diſcredit will be a ſpot in thy brow; thou canſt not go in the ſtreet with her without mockes, nor amonſt thy neighbours without frumps, and commonly the faireſt Women are ſooneſt inticed to yield unto vanity. He that hath a fair Wife and a Wherſtone, every one will be whetting thereon: and a Caſtle is hard to keep, when it is aſſaulted by many; and fair Women are commonly catched at. He that marieth a fair Women, every one will wiſh his death to enjoy her; and if thou be never ſo rich, and yet but a Clown in condition, then will thy fair wife have her credit to pleaſe her fancy; for a

Diamond hath not his grace but in Gold, no more hath a fair woman her full commendations, but in the ornament of her bravery; by which means there are divers Women, whose beauty hath brought their Husbands into great poverty and discredit, by their pride and whordome. A fair Woman commonly will go like a Peacock, and her Husband must go like a Woodcock.

That great Gyant *Panphymapho*, who had Bears waytingupon him like Dogges, and could make tame any wild beast; yet a wanton woman he could never rule nor turn to his will.

Solomon was the wisest Prince that ever was; yet he lusted after so many women, that they made him quickly forsake his God, which did alwayes guide his steps so long as he lived godly.

And was not *David* the best beloved of God, and a mighty Prince? yet for the love of women he purchased the displeasure of his God.

Sampson was the strongest man that ever was, for every lock of his head was the strength of another man; yet by a woman he was overcome: he revealed his strength to her, and payed his life for that folly.

Did not *Jezebel*, for her wicked lust, cause her Husbands blood to be given to Dogges?

Jobs wife gave her Husband counsel to blaspheme God, and to curse him.

Agamemnons wife, for a small injury that her Husband did her, she first committed adultery, and afterwards consented to his death.

Also the Wife of *Hercules*, she gave her Husband a poysoned Shirt, which was no sooner on his back, but it did

did ſtick ſo faſt, that when he would have plucked it off, it tore the fleſh with it.

If thou wouldeſt avoid theſe evils, thou muſt, with *Ulyſſes*, bind thy ſelf to the Maſt of the Ship, as he did, or elſe it would have coſt him his life; for otherwiſe the *Syrenian* women would have enticed him into the Sea, if he had not ſo done.

It is ſtrange to ſee the mad feats of women: for they will be now merry, then againe ſad; now laugh, then weep; now ſick, then preſently whole: all things which like not them, are naught; and if it be never ſo bad, if it like them, it is excellent.

Again, it is death for women to be denied the thing which they demand, and yet they will deſpiſe things given unasked.

When a Woman wanteth any thing, ſhe will flatter and ſpeak fair; not much unlike the flattering Butcher, who gently claweth the Oxe, when he intendeth to knock him on the head: but the thing being once obtained, and their deſires gained; then they will begin to look big, and anſwer ſo ſtately, and ſpeak ſo ſcornfully, that one would imagine they would never ſeek help, nor crave comfort at thy hand any more: But a Woman is fitly compared to a Ship, which being never ſo well rigged, yet one thing or other is to be amended: even ſo, give a woman all that ſhe can demand to day, yet ſhe will be out of reparation to morrow, and want one thing or other.

Women are called night Crowes, for that commonly in the night they will make requeſt for ſuch toyes as commeth in their heads in the day. Women know their time to work their craft; for in night they will

work a man like Wax, and draw him like as the Adamant doth the Iron: and having once brought him to the bent of her Bow, then ſhe makes requeſt for a Gown of the new faſhion ſtuffe, for a Petcoat of the fineſt Stammell, or for a Hat of the neweſt faſhion. Her Husband being overcome by her flattering ſpeech, partly he yeeldeth to her requeſt although it be a griefe to him, for that he can hardly ſpare it out of his ſtock; yet for quietneſſe ſake, he doth promiſe what ſhe demandeth, partly becauſe he would ſleepe quietly in his Bed. Again, every maried man knoweth this, that a Woman will never be quiet, if her mind be ſet upon a thing, till ſh have it. Now, if thou drive her off with delayes, then her fore-head will be full of frownes, as if ſhe threatned to make Clubs Trump, and thou never a black Card in thy hand: for except a Woman have what ſhe will, ſay what ſhe liſt, and go where ſhe pleaſe, otherwiſe thy houſe will be ſo full of ſmoak, that thou canſt not ſtand in it.

It is ſaid, That an old Dogge, and an hungry Flea, bite ſore; but, in my mind, a froward Woman bitteth more ſorer: and if thou go about to matter a Woman, hoping to bring her to humility, there is no way to make her good with ſtripes, except thou beat her to death: for, do what thou wilt, yet a froward Woman, in her frantick mood will pull, hale, ſwear, ſcratch, and tear, all that ſtands in her way.

What wilt thou that I ſay more, oh thou poor maried man? If women do not feel the rain, yet here is a ſhower coming, which will wet them to the skinnes. A woman which is fair in ſhew, is foul in condition; ſhe is like unto a Glow-worme, which is bright in the hedge,

hedge, and black in the hand: in the greeneſt graſſe lyeth hid the greateſt Serpent; painted Pots commonly hold deadly poyſon; and, in the cleareſt water, the ugliest Toad; and the faireſt woman hath ſome filthineſſe in her: All is not Gold that gliſtereth: a ſmiling contenance is no certain teſtimonial of a merry heart, nor coſtly garments of a rich Purſe. Men do not commend a Judge for that he weareth a Scarlet Gown, but for his juſt dealing; no more are woman to be eſteemed of by the ornament of their bravery, but for their good behaviour; yet there is no River ſo cleare, but there is ſome dirt in the bottome. But many a man in this Land, we need not go any further for examples, but here we may ſee many fooles in every place ſnared in womens Nets, after a little familiarity and acquaintance with them: I thinke if they were numbred, the number would paſſe infinite, if it were poſſible, which for the love of wantons have loſt their voyages at Sea, to their great hinderances: and many other have never regarded the farre diſtance which they have been from their Countrey and Friends, untill they had conſumed their ſubſtance; and then being aſhamed to returne home again in ſuch bad ſort, I mean by weeping Croſſe, and pennyleſſe Bench, many of them rather chuſe to deſerve *Newgate*, and ſo come to *Tyburne*, farre contrary to the expectation of their friends and parents, which had otherwiſe provided for them, if they had had grace, or would have been ruled.

Chap. II.

The second Chapter sheweth the manner of such Women as live upon evill report: It also sheweth, that the beauty of Women hath been the bane of many a man: for it hath overcome valiant and strong men, eloquent and subtill men, and in a word, it hath overcome all men, as by examples following shall appear.

FIrst that of *Solomon*, unto whom God gave singular wit and wisedome: yet hee loved so many Women, that he quite forgot his God, which alwayes did guide his steppes so long as he lived godly, and ruled justly: but after he had glutted himself with Women, then hee could say, *Vanity of Vanites, all is but Vanity*. He also in many places of his Books of *Proverbs*, exclaimes most bitterly against lewd Women, calling them all that naught is, and also displayeth their properties. And yet I cannot let men go blameleſſe, although Women go shameleſſe; but I will touch them both: for if there were no receivers, then there would not be so many stealers; if there were not so many Knaves, there would not be so many Whores; for they both hold together, to boulster each others villany: for alwayes birds of a feather will flock together, hand in hand to boulster each others villany. Men, I say, may live without Women, but Women cannot live without Men: For *Venus*, whose beauty was excellent fair, yet when she needed a mans helpe, she took *Vulcan*, a club footed Smith. And therefore

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if a womans face gliſter, and her geſture pierce the Marble wall; or if her Tongue be ſo ſmooth as oyl, and ſo ſoft as ſilk, and her words ſo ſweet as Hunney; or if ſhe were a very Ape for wit, or a bagge of Gold for wealth; or if her perſonage have ſtolne away all that Nature can afford, and ſhe be deckt up in gorgious apparell: then a thouſand to one but ſhe will love to walke where ſhe may get acquaintance, and acquaintance bringeth familiarity, and familiarity ſetteth all follies abroach; and twenty to one, that if a woman love gadding, but that ſhe will pawne her honeſty to pleaſe her fancy.

Man muſt be at all the coſt, and yet live by the loſſe; a man muſt take all the pains, and women will ſpend all the gains: a man muſt watch and ward, fight and defend, Till the ground, labour in the Vineyard; and look what he getteth in ſeven years, a Woman will ſpread it abroad with a fork in one year, and yet little enough to ſerve her turn, but a great deal to little to get her good will: Nay, if thou give her never ſo much, and yet if thy perſonage pleaſe not her humour, then will I not give a half penny for her honeſty at the years end: For then her Breſt will be the harbourer of an envious heart, and her heart the ſtore-houſe of poyſoned hatred: her head will deviſe villany, and her hands are ready to practiſe that which her heart deviſeth.

Then who can but ſay, that Women ſprung from the Devil, whoſe heads, hands, hearts, minds and ſouls are evill? For women are called the hook of all evill, becauſe men are taken with them, as a Fiſh is taken by the hook. For women have a thouſand wayes to entice thee, and ten thouſand wayes to deceive thee, and all ſuch fools

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as are ſuiters unto them: ſome they keep in hand with promiſes, and ſome they feed with flattery, and ſome they delay with dalliance, and ſome they pleaſe with kiſſes: they lay out the folds of their hair, to entangle men in their love; betwixt their breſts is the valley of deſtruction, and in their beds is hell, ſorrow, and repentance. Eagles eat not men till they are dead, but Women devour them alive: for a Woman will picke thy Pocket, and empty thy Purſe, laugh in thy face, and cut thy throat: they are ungratefull perjured, full of fraud, flouting, and deceit, unconſtant, waſpiſh, toyiſh, light, ſullen, proud diſcourteous, and cruell: and yet they were by God created, and by Nature formed, and therefore by policy, and wiſdome to be avoyded; for good things abuſed, are to bee refuſed, or elſe for a Moneths pleaſure, ſhe may hap to make thee go ſtarke naked: ſhe will give thee roaſt meat, but ſhe will beat thee with the Spit. If thou haſt Crowns in thy Purſe, ſhe will be thy hearts gold, untill ſhe leave thee not a whit of white Money: they are like Summer-birds, for they will abide no ſtorm, but flock about thee in the pride of thy glory, and flye from thee in the ſtorms of afflictions, for they ayme more at thy wealth then at thy perſon, and eſteem more thy money than any mans vertuous qualities: for they eſteem of a man without money, as a Horſe doth of a fair Stable without meat; they are like Eagles, which will alwayes flye where the carrion is.

She will play the Horſe-leach to ſucke away thy wealth, but in the Winter of thy miſery ſhe will flye away from thee: Not unlike the Swallow, which in the Summer harboureth her ſelf under the eves of an houſe, and againſt Winter

Winter flyeth away, leaving nothing but dirt behind her. *Solomon* ſaith, he that will ſuffer himſelf to be led away, or take delight in ſuch womens company, is like a fool which rejoyceth when he is led to the ſtocks, *Prov.* 7.

Hoſea, by marriage with a lewd woman, of light behaviour, was brought into Idolatry, *Hoſ.* 1. S. *Paul* accounteth fornicators ſo odious, that we ought not to eat meat with them; he alſo ſheweth, that fornicators ſhall not inherit the Kingdom of Heaven, 1 *Corinth.* the 6. Chap. and 11. Verſe.

And in the ſame Chapter Saint *Paul* excommunicateth fornicators, but upon amendment he receiveth them again. Whoredom is puniſhed with death, *Deut.* 22. 21. and *Geneſ.* 38. 24. *Phineas* a Prieſt, thruſt two adulterers, both the man and the womon, through the belly with a ſpear, *Numb.* 25.

God deteſteth the mony or goods gotten by whoredom, *Deut.* 23. 17, 18. Whores are called by divers names, and the properties of Whores, *Prov.* 7. 6. and 2. A Whore envieth an honeſt woman, *Eſdras* 19. and 42. Whoremongers God will judge, *Heb.* 13. and 4. They ſhall have their portion with the wicked, in the Lake that burneth with fire and brimſton, *Revel.* 21. 8.

Only for the ſin of Whoredom, God was ſorry at the heart, and repented that ever he made man, *Geneſis* 6. 6, 7.

Saint *Paul* ſaith, to avoid fornication every man may take a wife, 1 *Cor.* 7. 2.

Therefore he which hath a wife of his own, and yet goeth to another woman, is like a rich theef, which will ſteal when he hath no need.

There are three ways to know a Whore: by her wan-

ton looks, by her ſpeech, and by her gate, *Eccleſiaſticus* 26. And in the ſame Chapter he ſaith, that we muſt not give our ſtrength to Harlots: for Whores are the evill of all evils, and the vanity of all vanities; they weaken the ſtrength of a man, & deprive the body of his beauty; it furroweth the browes, and maketh the eyes dim, and a whoriſh Woman cauſeth the Fever and the Gout, and at a word, they are a great ſhortning to a mans life; For although they ſeem to be ſo dainty as ſweat meat, yet, in tryall, they are not ſo wholſome as ſowre ſawce: They have wit, but it is all in craft; if they love, it is vehemently, but if they hate, it is deadly.

Plato ſaith, that Women are either Angels or Devils, and that they either love dearly, or hate bitterly; for a Woman hath no mean in her love, nor mercy in her hate; no pity in revenge, nor patience in her anger: therefore it is ſaid, that there is nothing in the world which both pleaſeth and diſpleaſeth a man more then a woman; for a woman moſt delighteth a man, and yet moſt deceiveth him: for as there is nothing more ſweet unto a man than a woman when ſhe ſmileth, even ſo, there is nothing more ordious than the fierce and angry countenance of a Woman.

Solomon in the 20. of *Eccleſ.* ſaith, that an angry Woman will ſome at mouth like a Bore. If all this be true, as moſt true it is, why ſhouldeſt thou ſpend one hour in prayſe of a Woman, as ſome fools do? For ſome will brag of the beauty of ſuch a Mayd, another will vaunt of the bravery of ſuch a Woman, that ſhe goeth beyond all the Women in the Pariſh. Again, ſome ſtudy their fine wits, how they may cunningly ſooth women; and with Logick how to reaſon with them, and with Eloquence

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to perſwade them: they are alwayes tempering their wits as Fidlers do their ſtrings, who wreſt them ſo high, that many times they ſtretch them beyound Time, Tune, and Seaſon.

Again, there are many that weary themſelves with dallaying, playing, and ſporting with women, and yet they are never ſatisfied with the unſatiable deſire of them: if with a ſong thou wouldeſt be brought aſleep, or with a dance be led to delight, then a fair Woman is fit for thy dyet, if thy head be in her lapp, ſhe will make the believe that thou art hard by Gods ſeat, when indeed thou art juſt at Hell gate.

Theodora, a monſtrous Strumpet, on a time, made her bragges to *Socrates*, of the great haunt of luſtie Gallants which came to her houſe: and furthermore, ſhe told him, that ſhe could get away more of his Schollars from him, then he could of hers from her. No marvell (quoth *Socrates*) for thy wayes ſeem pleaſant and eaſie, and that is the way youth loves to walk in: but the way that leadeth to a vertuous life, ſeemeth full of brambles and bryers.

And to match with this, there is an Hiſtory that makes mention of three Noble Curtizans, whoſe names were *Lamia*, *Flore*, and *Lais*; *Lamia* and *Lais*, were *homo*, common to all men, they would play at ſmall game, rather then ſit out; theſe three Strumpets, during their life time, were the beautifulleſt and richeſt of that trade in the world, and had three ſeveral gifts whereby they allured their Lovers to ſeek their favours. The Engine wherewith *Lamia* entrapped her lovers, proceeded from her eyes; for by her ſmiling countenance, and wanton looks, ſhe greatly inflamed all that beheld her. And

Flora won her lovers by her excellent wit and eloquent tongue. And *Lais* enticed her Lovers by her ſweet ſinging, and Pleaſant fingering of inſtruments of Muſick.

But now again to *Lamia*; King *Demetrius* gave but a glance of his eyes ſuddenly upon her, and was taken preſently with her ner, and ſpent eleven talents of Silver upon her, which he had provided and appointed to pay his ſouldiers: and furthermore, he quite forſook his own wife, and never left the company of this Strumpet, untill death took her from him; and after ſhe was dead, he made great moan for her death; he alſo kiſſed and embraced her, and cauſed her to be buried under his window, that ſo often as he did ſee her grave, he might bewail her death.

Lais likewiſe had a King, whoſe name was *Pyrrhus*, which was her chief friend, but yet he ſerved but as it were for a cloak; for he continued not very long with her in *Greece*, but went himſelf to the wars in *Italy*; but in his abſence ſhe was not only ſought to, but obtained of many, and ſet down her price, that before ſhe would do her work, ſhe would have her money.

Now to *Flora*, ſhe was a Kings daughter, her parents dyed when ſhe was of the age of 15. years, and ſhe was left as rich as beautifull, ſhe had the bridle of liberty thrown on her neck, ſo that ſhe might run whether ſhe would, for ſhe was without controlement, ſo that ſuddenly ſhe determined to travell and ſee the warres of *Africa*, where ſhe made ſale both of her perſonage and honour.

King *Menelaus* was the firſt that made love unto her, as he was marching to the wars of *Carthage*, and ſpent more mony upon her, then in conquering his Enemies.

But as ſhe was of a Noble race, ſo it is ſaid, that ſhe ne-

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ver gave her ſelf over to mean and petty company, as the other two did; but ſhe had a ſcrowle ſet over her gate, the tenor thereof was thus; King, Prince, Emperour, or Biſhop, enter this Palace and welcome: neither was this *Flora* ſo greedy of Gold, as the other two were; for on a time one of her familiar friends asked her the cauſe why ſhe did not make price of her love; She made this anſwer, I commit my body to none but Princes and Noblemen, and I ſwear there was never man gave me ſo little, but I had more than I would have asked, or that I looked for; and furthermore, ſhe ſaid, that a Noble woman ought not to make price of her love: all things are at a certain rate, except love, and that a woman of great beauty ſhould be ſo much eſteemed of, as ſhe eſteems of her ſelf. She dyed at the age of fourty years, and the wealth ſhe left behind her in *Rome*, was valued to be ſo much, as would have builded new walls round about the City, if there had been no walls at all.

Was not that Noble City of *Troy* ſacked & ſpoyled for the fair *Helena*? and when it had coſt many mens lives, and much blood was ſhed, and when they had got the conqueſt, they got but an Harlot. By this and that which followeth, thou ſhalt ſee the power of Women, how it hath been ſo great, and more prevailed in the bewitching mens wits, and in overcoming their ſenſes, then all other things whatſoever. It hath not only vanquiſhed Kings and Keyſars, but it hath alſo ſurprized Caſtles and Countries; nay, what is it that a woman cannot do, which knows her power?

Therefore ſtay not alone in the company of a Woman, truſting to thy own chaſtity, except thou be more ſtronger than *Sampſon*, more wiſe then *Solomon*, or more

holy than *David*, for these and many more have been overcome by the sweet enticements of Women, as thou shalt read hereafter.

It is said that the gods themselves did change their shapes, for the love of such women they lusted after. *Jupiter* he transformed himself into a Bull, *Neptune* into a Horse, and *Mercury* into a Goat.

Aristippus desired sweet meat for his belly, and a fair woman for his bed.

But in my mind, he that layes his net to catch a fair Woman, he may chance to fall into the spring which was layd for a Woodcock: therefore I do admonish young men, and advise old men, and I counsell simple men, and I warn all men, that they flye a wicked woman, as from the pestilence, or else she will make thee flye in the end.

Aristotle, for keeping company with a Queen in *Athens*, was fain to run away to save himself from punishment, and yet he had dwelt there, and wrote many Books for the space of thirty years.

Again, *Sampson* and *Hercules* for all their great strength and conquest of Gyants and Monsters, yet the one yeelded his Club at *Deianira*'s foot, and the other revealed his stregth to *Delilah*, and payd his life for his folly.

The sugred and renowned Orators, *Demonsthenes* and *Hortensius*, the one came from *Athens* unto *Corinth*, to compound & agre with *Lais* a common strumpet, as you heard before of her, & yet he had but one nights lodging with her. And the other was so farr in love with another Bird of the same Cage, the which he could not obtain, nor yet could he conquer her affection, untill he had quit pined himself away, so that in short time he had wasted himself to nothing.

Plato,

Plato, for all his great Philosophy and knowledge, kept company with *Archenasse* when she was old, and forsaken of her Lovers: for she had given her self to a number in her youth; yet, nevertheless *Plato* so loved her, that he wrote many verses in commendation of her.

Also *Socrates*, for his gravety and wisdom, is renowed throughout all the world, yet he most dearly loved *Alphasia*, an old and over-worne Strumper.

Love stayed King *Antiochus* in *Calcidia* a whole winter, for one Mayd that he fancyed there to his great hinderance.

Love stayed King *Hannibal* in *Capua* a long season, laying all other his needfull affairs aside, the which was no small hinderance to him, for, in the mean while, his enemies invaded a great part of his Country.

Likewise *Julius Cæsar*, he continued in *Alexandria*, a long season, not for the love of one, but he lusted after many, to his great infamy and disgrace.

The great Captain *Holofernes*, whose sight made many thousand to quake, yet he lost his life and was slain by a Woman.

Was not *Herods* love so great to a woman, that he caused *John Baptist* to lose his head for her sake?

Wherefore to avoid the sight many times is the best Razor to cut of the ocasion of the evill which cometh by Women; for had not *Holofernes* seen the beauty of *Judeth*, and marked the fineness of her foot, he had not lost his head by her. If *Herod* had not seen *Herodias* daughter dance, he had not so rashly granted her Saint *John Baptists* head. Had not *Eve* seen the Apple, and so was tempted with the beauty of the Serpent, who

as our Schoole-men do write, that he ſhewed himſelf like a fair young man, but had not ſhe ſeen it, I ſay, ſhe had not eaten thereof, to her own grief and many more. By ſight, the wife of *Potipher* was moved to luſt after her ſervant *Joſeph*. It is ſaid of *Semiramis* of *Babylon*, that after her husbands death, ſhe waxed ſo unſatiable in carnall luſt, that two men at one time could not ſatisfie her deſire, and ſo by her unſatiableneſſe, at length all *Perſia* grew full of whores.

And likewiſe of one *Venus* a ſtrumpet in *Cyprus*, it is ſuppoſed, that by her fame and ill life, ſhe cauſed all *Cyprus* at length to be full of Queans.

And of one fair *Rhodope* in *Ægypt*, who was the firſt noted Woman in that Countrey, but at length all the whole Countrey became full of ſtrumpets,

Is it not ſtrange that the ſeed of one man ſhould breed ſuch woe unto all men?

One ſaid unto his friend, Come let us go ſee a pretty Wench. The other made this anſwer; I have, ſaid he, ſhaken ſuch fetters from my heals, and I will never go where I know I ſhall repent afterwards. But yet, happily, ſome may ſay unto me; if thou ſhouldeſt refuſe the company or the courteſie of a woman, then ſhe would account thee a ſoft-ſpirited fool, and a milk-ſop, and mecock.

But alas fond fool, wilt thou more regard their babble than thine own bliſſe? Or eſteem more their frumps, than thine own welfare? Doſt thou not know, that women always ſtrive againſt wiſdome, although many times it be their utter overthrow? Like the Bee, which is often hurt with her own Honey, even ſo women are often plagued with their own conceit, weighing down love with diſcourteſie, giving them a weed, which preſents them

them with flowers; as their catching in jeſt and their keeping in earneſt; and yet ſhe thinks that ſhe keeps her ſelf blameleſſe, and in all ill vices ſhe would go nameleſſe; but if ſhe carry it never ſo clean, yet in the end ſhe will be accounted but a cunny-catching Quean: and yet ſhe will ſwear that ſhe will thrive, as long as ſhe can find one man alive, for ſhe thinks to do all her knavery inviſibly: ſhe will have a figge-leaf to cover her ſhame; but when the figge-leaf is dry and withered, it doth ſhew her nakedneſſe to the world. For take away their painted cloaths and then they look like ragged walls; take away their Ruffs, and then they look ruggedly; their Coyfes and Stomachers, and they are ſimple to behold; their hair untruſt, they look wildely: and yet there are many, which lay their nets to catch a pretty woman: but he which getteth ſuch a prize gains nothing by his adventure, but ſhame to the Body, and danger to the Soul; for the heat of the young blood of theſe wantons, leads many unto deſtruction for this worlds pleaſure: it inchants your minds, and enfeebleth your Bodies with diſeaſes; it alſo ſcandalizeth your good names: but, moſt of all, it endangereth your Souls. How can it otherwiſe chooſe, when luſt and uncleanneſſe continually keep them company, gluttony and ſloth ſerveth them at the Table, pride and vain-glory apparelleth them? But theſe ſervants will wax weary of their ſervice, and in the end they ſhall have no other ſervants to attend them, but only ſhame, grief, and repentance: but then, oh then (you will ſay) when it is too late; Oh, would to God that we had been more carefull of true glorious modeſty; and leſſe cunning to keep wantons company! Oh therefore remember, and think beforehand, that every ſweet

hath his ſowre: then buy not with a drop of honey a gallon of gall. Do not think that this worlds pleaſure will paſſe away with a trifle; and that no ſooner done but preſently forgotten: No, no, anſwer your ſelves, that the puniſhment remaineth eternally, and therefore better it were to be an addle Egge, then an ill bird. For we are not born to our ſelves, to live at pleaſure, but to take pains and to labour for the good of our Countrey; yet ſo deceitfull is the preſent ſweetneſſe, that we never remember the following ſowre. For youth is too too eaſily won and overcome with the worlds vanities: Oh too ſoon (I ſay) is youth in the bloſſomes devoured with the Carterpillers of foul luſt and lacivious deſires. The black Fiend of Hell, by this enticing ſweet ſin of luſt, draws many young wits to confuſion: for in time it draws out the heart blood of your good names, and that being once loſt is never gotten again.

Again, luſt cauſeth you to do ſuch foul deeds, which makes your fore-heads for ever afterwards ſeem ſpotted and black with ſhame and everlaſting infamy, by which means your graves after death are cloſed up with times ſcandall. And yet women, are eaſily wooed, and ſoon won; got with an Apple, and loſt with a paring. Young wits are ſoon corrupted, womens bright beauties breed curious thoughts; and golden gifts eaſily overcome wanton deſires, with changing modeſty into paſtimes of vanity, and being once delighted therein, continue in the ſame without repentance, you are only the peoples wonder, and misfortunes banding ball, toſt up and down the world with woe upon woe; yea, ten thouſand woes will be galloping hard at your heels, and purſue you whereſoever you go: for thoſe of ill report cannot

long

long ſtay in one place, but rove and wander about the world, and yet ever fortunate, proſpering in nothing, forſaken and caſt out of all civill companions, ſtill in fear leſt Authority with the Sword of Juſtice barr them of liberty. Loe thus your lives are diſpiſed, walking like night Oules in miſery, and no comfort ſhall be your friends, but only repentance coming too late, and over-dear bought. A pennance and punishment due to all ſuch hated creatures as theſe are.

Therefore believe all you unmarried wantons, and in believing grieve, that you have thus unluckily made your ſelves neither Mayds, Widows nor Wives, but more vile than filthy channell durt, fit to be ſwept out of the heart and ſuburbs of your Countrey. O then ſuffer not this worlds pleaſure to take from you the good thoughts of an honeſt life: But down, down upon your knees you earthly Serpents, and waſh away your black ſin with the Chriſtiall teares of true ſorrow and repentance, ſo when that you wander from this enticing world, you may be waſhed and clenſed from this foul leproſie of nature.

Loe thus in remorſe of mind my tongue hath uttered to the Wantons of the World the abundance of my hearts grief, which I have perceived by the unſeemly behaviour of unconſtant, both men and women; yet men for the moſt part are touched with one fault, which is drinking to much; but is ſaid of Women, that they have two faults, that is, they can neither ſay well, nor yet do well;

For commonly women are the moſt part of the fore-noon painting themſelves, and fruzling their hairs, and prying in their Glaſſe, like Apes, to prank up themſelves

in their Gaudies, like Puppets; or like the Spider, which weaves a fine web to hang the flye: Amongst women she is accounted a Slut, which goeth not in her Silks; Therefore if thou wilt please thy Lady, thou must like and love, sue and serve; and in spending thou must lay on Load; for they must have maintenance, howsoever thou get it, by hook or crook, out of *Judas* Bagg, or the Devils Budget; thou must spare neither Lands nor Living, Money nor Gold.

For Women will count thee a Pinch-penny, if thou be not prodigall; and Dastard if thou be not venturous; for they count none valiant except they be desperate, if silent a Sot, if full of words a fool; judging all to be Clowns, which be not Courtiers. If thou be cleanly in thine Apparrel, they will terme thee proud; if mean in Apparrel, a Sloven; if tall, a Lunges; if short, a Dwarf: for they have ripe wits and ready tongues, and if they get an inch they will claim an ell; she will coll thee about the neck with one hand, but the other shall be diving into thy pocket: and if thou take her with the manner, then it was but in jest, but many times they take it in jest, and (if they be not spyed) keep it in earnest: but if thy pockets grow empty, and thy revenues will not hold out longer, to maintain her pompe and bravery; then she presently leaves to make much of thy person, and will not stick to say unto thee, that she could have bestowed her love on such a one, as would have maintained her like a woman; so by this means they weave the webb of their own woe, and spin the thread of their own thralldome; if they lack, they will lack at the last, for they will cut it out of the whole Cloth, so long as the Piece will hold out.

Is not the Bee hived for his Honey, the sheep sheared

for

for his Fleece, the Oxe neck wrought for his Maſters profit, the Fowl plucked for feathers, the Tree grafted to bring forth fruit, and the earth laboured to bring forth Corn? But what labour or coſt thou beſtoweſt on a woman is caſt away, for ſhe will yeeld thee no profit at all: for when thou haſt don all, and given them all they can demand, yet thou ſhalt be as well rewarded as thoſe men were whom *Æſop* hired for three half pence a day to recite his Fables.

Theſe things being wiſely conſidered, then what a fool art thou to blind thy ſelf in their bold behaviour, and bow at their becks, and come at their calls, and ſell thy Lands to make them ſwim in their Silkes, and ſit in their Jewels, making Gill a Gentlewoman, in ſo much that ſhe careth not a penny for the fineſt, nor a fig for the proudeſt: She is as good as the beſt, although ſhe have no more honeſty then hardly to ſerve her own turn, ſuffering every mans fingers as deep in the Diſh as thine are in the Platter, and every man to angle where thou caſteſt thy hook, holding up to all that come, not much unlike a Barbers chair that ſo ſoone as one knave is our, another is in; a common hackney for every one that will ride, a boat for every one to row in. Now if thy wealth do begin to fail, then ſhe biddeth the farewell, and gives thee the *adieu* in the Devils name: not much unlike the knaviſh Porters in *Briſtow* who will cry a new maſter, a new, and hang up the old. If the matter be ſo plain, then conſider this, that the houſe where ſuch a one keepeth her reſidence, is more odious with ſlander, than carion doth infect the ayre with ſtinks; let them flatter how they will, there is no love in them but from the teeth outward. I blaze their properties the plainer, and give thee the ſtron-

ger reaſon, becauſe I would have thee loath the alluring trains of ſuch deceitfull and laſcivious women; although ſhe make great proteſtetation of love, and thereto bindeth her ſelf with moſt damnable oathes, then believe her leaſt of all, for there is no more hold in her oaths, nor in her love, than is certainty of a fair day in *Aprill*, although it look never ſo clear, yet it may turn to be foul. I have ſeen a Curtizan thus pictured out:

Firſt, a fair young man blind; and in his armes a beautiful woman, with one hand in his pocket, ſhewing her theft, and a knife in the other hand to cut his throat.

Now peradventure thou mayſt ſay unto that: thou doſt not know one woman from another without ſome tryall, becauſe all women are in ſhape alike; for the ſowre Crab is like the ſweet Pippin. True it is, the Raven is a Bird, and the Swan is but a Bird: even ſo many women are in ſhape Angels, but in qualities Devils, Painted Coffins, with rotten bones. The Eſtridge carrieth fair feathers, but ranck fleſh. The herbe *Molie* carrieth a flowre as white as ſnow, but root as black as inke.

Although women are beautifull, ſhewing pitty, yet their hearts are black, ſwelling with miſchief, not much unlike unto old Trees, whoſe outward leaves are fair and green, and yet the body rotten: if thou haunt their houſes, thou wilt be enamoured; and if thou do but harken to theſe *Syrens*, thou wilt be inchanted, for they will allure thee with amorous glances of luſt, and yet kill thee with bitter looks of hate; they have dimples in their cheekes to deceive thee, and wrinkles in their browes to betray thee: they have eyes to intice, ſmiles to flatter, imbracements to provok, becks to recall, lips to inchant, kiſſes to inflame, and tears to excuſe themſelves.

If

If God had not made them only to be a plague to man, he would never have called them neceſſary evills, and what are they better? For what do they either get or gain, ſave to keep? Nay, they do rather ſpend and conſume all that which a man painfully getteth: a man muſt be at all the coſt, and yet life by the loſſe.

It is very eaſie for him which never experienced himſelf, in that vain pleaſure, or repenting pleaſure, chuſe you whether, I mean the accompanying of lewd Women, but ſuch as are exerciſed and experimented in that kind of drudgery; they I ſay, have a continuall deſire, and temptation is ready at hand; therefore take heed at the firſt, ſuffer not thy ſelf to be led away into luſtfull folly; for it is more eaſier for a young man or mayd to forbear carnall act, than it is for a Widow, and yet more eaſie for a Widow, than for her that is married, and hath her huſband wanting, than take heed at the firſt, for there is nothing gotten by women, but repentance.

For women are like a Bay-tree; which is ever green, but without fruit; or like the unprofitable Thorne, which beareth as trim a bloſſome as the Apple; This it nothing, but to tell thee, that thou muſt not judge of Gold by colour, nor of Womans qualities by their faces, nor by their ſpeeches; for they have delicate tongues, which will raviſh and tickle the itching eares of giddy-headed young men; ſo fooliſh that they think themſelves happy if they can but kiſſe the Dazie whereon their Love did tread: who if ſhe found, then he deſcends preſently into Hell; but if ſhe ſmile, then he is carried with wings up into Heaven; There is an old ſaying, that when a Dogge wags his tayle he loves his his Maſter.

Some think that if a woman ſmile on them ſhe is preſently

ſently over head and ears in love: One muſt wear her Glove, another her garter, another her colours of delight, and another ſhall ſpend and live on the ſpoyl which ſhe getteth from all the reſt: Then if thou wilt give thy Body to the Chirurgion, and thy Soul to the Devill, ſuch women are fit for thy dyet. Many creatures of every kind reſemble women in condition: for ſome Horſe, an unskilfull rider can hardly order; and ſome again, in deſpight of the beſt Rider that is, will have a Jadiſh trick: ſome Hawke, although ſhe be ill ſerved, yet will ſit quiet; and ſome, if never ſo well ſerved, yet will continually flye at check: Again, ſome hounds by no means will forſake their undertaken game; and ſome again, in deſpight of the Huntſman, will continually runne at randome; and ſome men will ſteal, if their hands were bound behind them, and ſome again will rather ſtarve than ſteal: even ſo ſome women will not be won with ſeven years Loving, and ſome again will offend with an hours liberty.

Therefore if thou ſtudy a thouſand years, thou ſhalt find, a woman no hing elſe but a contrary unto man; Nay, if thou continue with her a hundred years, thou ſhalt finde in her new fancies, and contrary ſorts of behaviour: therefore if all the world were Paper, and all the Sea inke, and all the trees and plants were pens, and every man in the world were a Writer, yet were they not able with all their labour and cunning, to ſet down all the crafty deceits of women.

Now me thinks I hear ſome of you ſay, that Young wits are ſoone corrupted, and that womens bright beauty breedeth various thoughts in men; alſo golden gifts eaſily over-come wanton womens deſires, and thereby maketh them become *Venus* darlings, quite changing cuſtomes

cuſtoms of modeſty into paſſions of vanity, wherein once delighted, they continue in the ſame without repentance or ſorrow. But alas, you laſcivious Dames, theſe ſewd conditions of yours, will ſpeedily bring all your joyes to ſorrow.

Chap. III.

The third Chapter ſheweth a remedy againſt Love, alſo many reaſons not to be too haſty in the choyce of a wife. But if no remedy be, but thou wilt marry, then how to chooſe a wife, with a commendation of the good, vertuous, and honeſt Woman.

BE not too haſty to marry, for doubtleſſe if thou marry in haſte, thou ſhalt repent by leaſure. For there are many troubles which come galopping at the heels of a Woman, which many young men before hand do not think of. The world is not all made of Oatemeal; nor all is not Gold that gliſters; nor a ſmiling countenance, is no certaine teſtimoniall of a merry heart; nor the way to Heaven is not ſtrewed with Ruſhes; no more is the Cradle of eaſe in a womans lap. If thou wert a ſervant or in bondage before, yet when thou marrieſt, thy toyl is never the neerer ended, but even then and not before, thou changeſt thy golden life which thou didſt lead before, in reſpect of the married, for a drop of Honey, which quickly turneth to be as bitter as Wormwood. And therefore farr better it were to have two

Ploughes going than one Cradle; and better a barn filled, than a bed; therefore cut off the occaſion which may any way bring thee into fools Paradiſe. Then firſt and above all ſhun idleneſſe; for idleneſſe is the beginner, & maintainer of Love, therefore apply thy ſelf about ſome affairs, or be occupyed about ſome buſineſſe; for ſo long as thy minde or thy body is in labour, the love of women is not remembred, nor luſt ever thought upon: but if thou ſpend thy time idly among Women, thou art like unto him which playeth with the Bee, who may ſooner feel of her ſting than taſte of her honey; He that toucheth pitch may be defiled therewith. Roſes unadviſedly gathered, prick our fingers; Bees ungently handled ſting our faces; and yet the one is pleaſant, and the other is profitable. And if thou be in company of women, the devill himſelf hath not more illuſions to get men into his Net, than Women have devices and inventions to allure men into their love: and if thou ſuffer thy ſelf once to be led into fools Paradiſe, (that is to ſay) the bed or cloſet wherein a Woman is, (then I ſay) thou art like a Bird ſnared in a Lime-buſh, which the more ſhe ſtriveth, the faſter ſhe is. It is unpoſſible to fall among ſtones and not to be hurt; or amongſt thorns, and not be prickt; or amongſt nettles and not be ſtung: A man cannot carry fire in his boſome, and not burn his cloathing; no more can a man live in love, but it is a life as wearieſome as Hell: and he that marrieth a Wife, matcheth himſelf unto many troubles. If thou marryeſt a ſtill and quiet woman, it will ſeem to thee, that thou rideſt but an ambling Horſe to hell; but if with one that is froward and unquiet, then thou wert as good ride a trotting Horſe to the Devill. Herein I will not bee my own carver: but I preferre you to the judgement of

thoſe which have ſeen the troubles, and felt the torments; for none are better able to judge of womens qualities, than thoſe which have them; none feels the hardneſſe of the Flint but he that ſtrikes it; none knows where the ſhooe pincheth, but he that weares it. It is ſaid, that a man ſhould eat a buſhell of Salt with one which he means to make his Friend, before he put any great confidence or truſt in him: And if thou be ſo long in chooſing a Friend, in my mind thou hadſt need to eat two Buſhels of Salt with a Woman, before thou make her thy wife; otherwiſe, before thou haſt eaten one Buſhell with her, thou ſhalt taſt of ten quarters of ſorrow, and for every dram of pleaſure an ounce of pain, and for every Pint of Honey a Gallon of Gall, and for every Inch of Mirth an Ell of moan. In the beginning, a womans love ſeemeth delightful, but endeth with deſtruction; therefore he that truſteth to the love of a woman, ſhall be as ſure as he that hangeth by a leaf of a Tree in the latter end of Summer; and yet there is a great difference betwixt the ſtanding poole, and the running ſtreame, although they are both Waters.

Therefore, of two evils chuſe the leaſt, and avoyd the greateſt. But my meaning is not here to adviſe thee to chuſe the leaſt Woman: for the little Women, are as unhappy as the greateſt; for though their ſtatures be little, yet their hearts be big: then ſpeak fair to all, but truſt none; and ſay with *Diogenes*, It is too ſoon for a young man to marry, and too late for old men. One asked a Philoſopher, what the life of a married man was? He anſwered, Miſery: And what is his felicity? Miſery: For he ſtill lingers in hope of further joy: And what is his end? and he ſtill anſwered, Miſery.

There are ſix kinds of Women that thou ſhouldeſt take heed thou match not thy ſelf to any one of them: that is to ſay, good nor bad, fair nor foul, rich nor poor; for if thou marrieſt one that is good, thou mayeſt quickly ſpoil her with too much making of her: for when provender pricks a Woman, then ſhe will grow knaviſh: and if bad, then thou muſt ſupport her in all her bad actions, and that will be ſo weariſome unto thee, that thou hadſt as good draw water continually to fill a bottomleſſe Tub: if ſhe be fair, then thou muſt do nothing elſe but watch her; And if ſhe be foul and loathſome, who can abide her? If ſhe be rich, then thou muſt forbear her becauſe of her wealth? And if ſhe be poor, then thou muſt needs maintain her.

For if a Woman be never ſo rich in dowry, happy by her good name, beautifull of body, ſober of countenace, eloquent in ſpeech, and adorned with vertue, yet they have one ill quality or other, which overthroweth all the other: Like unto that Cow which giveth great ſtore of milk, and preſently ſtriketh it down with her foot: ſuch a Cow is as much to be blamed for the loſſe, as to be commended for the gift: or like as when men talke of ſuch a man, or ſuch a man, he is an excellent good workman, or he is a good Chyrugion, or a good Phyſition, or he is a pretty fellow of his hands; but yet they conclude with this word: But it is pitty he hath one fault, which commonly in ſome men is drunkenneſſe: then I ſay, if he were endued with all the former qualities, yet they cannot gain him ſo much credit to counterpoyſe the diſcredit that cometh thereby.

It is ſaid of men, that they have but one fault, but of women, it is ſaid that they have two faults, that is to ſay,

they

they can neither say well, nor do well; There is a saying that goeth thus, that things farr fetcht and dear bought, are of us most dearly beloved: The like may be sayd of Women, although many of them are not farr fetched, yet they are dear bought; yea, and so dear that many a man curseth his hard Penny-worth, and bannes his own heart. For the pleasure of the faireſt woman in the world lasteth but a Honey-moon; that is, while a Man hath glutted his affections, and reapped the firſt fruit; his pleasure being past, sorrow and repentance remaineth still with him.

Therefore to make thee the stronger to strive against these tame Serpents; thou shalt have more strings to thy bow then one; it is safe riding at two anckers: always look before thou leap, least thy shins thou chance to break. Now the fire is kindled, let us burn the other faggot, and so to our matter again.

If a Woman be never so comely think her a counterfeit; if never so straight, think her crooked; if she be well set, call her a bosse; slender, hazell-twig; if brown, think her as black as a Crow; if well coloured, a painted wall; if sad, or shame-fac'd, then think her a Clown; if merry and pleasant, then she is the liker to be a wanton. But if thou be such a fool, that thou wilt spend thy time and treasure, the one to the love of women, and the other to delight them; in my minde thou resemblest the simple Indians, who apparrell themselves most richly when they go to be burned.

But what should I say? some would not give their babble for the Tower of *London*. He that hath sailed at Sea, hath seen the dangers; and he that is marryed, can tell of his own woe; but he that was never burnt, will never dread

the fire; ſome will goe to Dice, although they ſee others loſe their money at play; and ſome will marry although they beg together. Is it not ſtrange that men ſhould be ſo fooliſh to dote on Women, who differ ſo farr in nature from men? For a man delights in arms, and in hearing the ratling drums, but a Woman loves to hear ſweet muſick, on a Lute, Citterne, or Bandore: a man rejoyceth to march among the murthered Carcaſſes, but a woman to dance on a ſilken Carpet; a man loves to hear the threatning of the Princes enemies, but a woman weeps when ſhe hears the wars: a man loves to lie on the cold graſſe, but a woman muſt be wrapt in warm mantles; a Man triumphs at wars, but a Woman rejoyceth more at peace.

If a man talk of any kinde of beaſt or foul, preſently the nature is known: as for example, the Lyons are all ſtrong and hardy, the Hares are all fearfull and cowardly, the Doves are all ſimple, and ſo of all beaſts and fowls the like; I mean, few or none ſwerving from his kinde: but women have more contrary ſorts of behaviour than there be Women; and therefore impoſſible for a Man to know all, no nor one part of womens qualites, all the dayes of his life.

Some with ſweet words undermine their husbands, as *Delilah* did *Sampſon*; and ſome with chiding and brawling are made weary of the world, as *Socrates* and others. *Socrates* when his wife did chide and brawle, would goe out of the houſe, till all were quiet again: but becauſe he would not ſcould with her again, it grieved her the more; for on a time ſhe watched his going out, and threw a Chamber-pot out of a window on his head, Ha, Ha, quoth he, I thought after all this Thunder there would come Rain.

There

There is an Hiſtory maketh mention of one named *Annynius*, who invited a friend of his to goe home with him to ſupper; but when he came home he found his Wife chiding and brawling with her Maidens, whereat his gueſt was very much diſcontented. *Annynius* turning to him, ſaid; Good Lord, how impatient art thou? I have ſuffered her theſe twenty years, and canſt not thou abide her two hours? By which means, he cauſed his Wife to leave chiding, and laughed out the matter.

There is no Woman, but either ſhe hath a long tongue or a longing tooth, and they are two ill neighbours, if they dwell together: for the one will lighten the purſe, if it be ſtill pleaſed; and the other will waken thee from thy ſleep, if it be not charmed. Is it not ſtrange, of what kinde of mettall a Womans tongue is made, that neither correction can chaſten, nor fair means quiet? for there is a kinde of venome in it, that neither by fair means nor foul they are to be ruled. All Beaſts by Men are made tame, but a Womans tongue will never be tame; it is but a ſmall thing and ſeldome ſeen, but is often heard, to the terrour, and utter confuſion of many a man.

Therefore as a ſharp bit curbs a froward Horſe, even ſo a curſt Woman muſt be roughly uſed; but if Women could hold their tongues, then many times men would hold their hands: as the beſt metled blade is mixt with Iron, even ſo the beſt woman that is, is not free from faults; the goodlieſt Gardens are not free from weeds, no more is the beſt, nor faireſt women from ill deeds.

He that uſeth truth to tell,
May blamed be though he ſay well.
If thou be young, marry not yet:
If thou be old, thou wilt have more wit.

For young mens wives will not be taught,
And old mens wives are good for naught.
And he that for a woman ſtrives by Law,
Shall ſtrive like a Cax-comb, and prove but a Daw.
Then buy thou not that with overmuch coſt
The thing which yeelds but labour loſt.

Divers beaſts and fowls by nature have more ſtrength in one part of the body then the other; as, the Eagle, in the beak; the Vnicorn, in the horn; the Bull, in the head; the Bear, in the arms; the Horſe, it the breſt; the Dogge, in his teeth; the Serpent, in his tayle; but a womans chief ſtrenth, is in her tongue. The Serpent hath not ſo much venome in his tayle, as ſhe hath in her tongue; and as the Serpent never leaveth hiſſing and ſtinging, and ſeeking to do miſchief, even ſo, ſome women are never well, except they be caſting out venome with their tongues, to the hurt of their husbands, or of their neighbours. Therefore he that will diſcloſe his ſecrets to a Woman, is worthy to have his hair cut with *Sampſon*: For, if thou unfoldeſt any of a ſecret unto a woman, the more thou chargeſt her to keep it cloſe, the more ſhe will ſeem, as it were, to be with childe, till ſhe have revealed it amongſt her goſſips; yet, if one ſhould make a doubt of her ſecrecy, ſhe would ſeem angry, and ſay, I am no ſuch a light Huſwife of my tongue, as they whoſe ſecrets lye at their tongues ends; which flyes abroad ſo ſoon as they open their mouthes; therefore fear not to diſcloſe your ſecrets to me, for I was never touched with any ſtrain of my tongue in my life; nay, ſhe will not ſtick to ſwear that ſhe will tread it under foot, or bury it under a ſtone; yet, for all this, believe her not, for every woman hath one eſpeciall goſſip at the leaſt, which ſhe doth love and affect above

above all the reſt, and unto her ſhe runneth with all the ſecrets ſhe knoweth.

There is a Hiſtory maketh mention of one *Lyas*, whom King *Amaſis* commanded to go into the Market, and to buy the beſt and profitableſt meat he could get; and he bought nothing but tongues: the King asked him the reaſon, why he bought no other meat: who made this anſwer; I was commanded to buy the beſt meat, and from the tongue comes many good and profitable ſpeeches. Then the King ſent him again, and bad him buy the worſt and unprofitableſt meat, and he likewiſe bought nothing but tongues. The King again asked him the reaſon: from nothing (ſaith he) cometh worſe venome than from the tongue, and ſuch tongues moſt women have.

Roman Hiſtories make mention of one of the chief Governours of *Rome*, that had a Son whoſe name was *Papirius*, whoſe Father took him with him to the Counſel-houſe, that thereby he might learn wiſdome; wiſhing him withall to keep their ſecrets. His mother was divers times asking of the Boy, what they did at the Counſell-houſe; and what their cauſe was of their often meeting: On a time young *Papirius* fearing to diſpleaſe his Father, and hoping to ſatisfie his mother, told her this: Mother (ſaid he) there is hard hold amongſt them about making of a Law, that every man ſhall have two wives, or every woman two husband; and ſo farr as I can perceive, it is likely to be concluded upon, that every man ſhall have two wives.

The next day, when he and his Father were gone to the Counſell-houſe, ſhe beſtirred her ſelf, and got moſt of the cheif Women of the City together, and told them what a Law was like to be made, if it were not prevented;

and ſo to the Counſell-houſe they went a great flock of them. But when they came in, the Governours were all amazed, and asked the cauſe of their coming. And one of the Women, having leave to ſpeak, ſaid thus: Whereas you are about to make a Law, that every man ſhall have two Wives, conſider with your ſelves, what unquietneſſe and ſtrife thereby will ariſe; but (ſaid ſhe) it were better that one woman might have two husbands, that if one were on buſineſſe abroad, the other might be at home. Now when the Governours heard this ſpeech, they marvelled whereupon it ſhould ariſe: then young *Papirius* requeſted that he might ſpeak, who preſently reſolved them the cauſe of the womans coming; ſo they greatly commended the Boy, and laughed the Women to ſcorn.

Here thou mayeſt perceive by a taſte, what Wine is in the Butt: but if the Dragons head be full of poyſon, what venome then (thinkeſt thou) lurketh in the tayle? All this is but to tell thee of the doubts and dangers that come by marriage; yet I would not have all to fear to lye in the graſſe, becauſe a Snake lyeth there; nor all men fear to go to Sea, becauſe ſome are drowned at Sea; neither do I warn all men to fear to go to their beds, becauſe many dye in their beds: then marry a Gods name, but again and again take heed of the choyſe of thy wife.

Marry not for beauty without vertue, nor chooſe for riches without good conditions. *Solomon*, amongſt many other notable ſentences, fit for this purpoſe, ſaith, that a fair women without diſcreet manners, is like a gold ring in a Swines ſnout: And if thou marrieſt for wealth, then thy wife many times will caſt it in thy diſh, ſaying, that of a begger ſhe made thee a man. Again, if thou marrieſt

for

for beauty, and above thy calling, thou muſt not only beſt with thy Wives folly, but with many unhappy words; for ſhe will ſay ſhe was blind in fancying thee, for ſhe might have had Captain ſuch a one, or this Gentleman, or that; ſo that thou ſhalt never need to crave a foul word at her hand in ſeven years, for thou ſhalt have enough without asking; beſides, I fear me thou wilt be better headed than wedded, for ſhe will make thee wear an Oxe-feather in thy Cap; yet he which hath a fair wife will adventure on a thouſand infamies, only in hope to keep her in the ſtate of an honeſt woman; but if ſhe be ill given, do what thou canſt, break thy heart and bend thy ſtudy never ſo much, yet all will not ſerve, thou mayeſt let her go all hours in the night, ſhe will never meet with a worſe then her ſelf, except ſhe meet with the Devill himſelf.

Therefore, yet once more I adviſe thee in the choyſe of thy Wife, to have a ſpecial regard to her qualities and conditions, before thou ſhake hands or jumpe a match with her: Alſo inquire and marke the life and converſation of her Parents; let the old Proverb put the in mind hereof, that an ill Bird layeth an ill Egge; the Cat will after her Kind; an ill Tree cannot bring forth good Fruit, the young Cub groweth crafty like the Damme; the young Cock croweth as the old: and it is a very rare matter to ſee children tread out of the paths of their parents. He that cometh into a Fayer to buy an Horſe will pry into every part, to ſee whether he be ſound of winde and limbe, without crack or flaw, and whether his breeding were in a hard ſoyle, or whether he be well paced; and likewiſe he will have a care that his horſe ſhall have all outward marks which betokeneth a good

Horſe; yet with all the cunning he hath, he may be deceived; but if he prove a Jade, he may put him away at the next Fair.

But if in choiſe of thy wife thou be deceived, as many men are, thou muſt ſtand to thy word, which thou madeſt before the whole Pariſh, which was, to take her for better or worſe, for there is no refuſing: ſhe will ſtick to thee as cloſe as a ſaddle to a Horſe back, and if ſhe be frowardly given, then ſhe will vex thee night and day.

Amongſt the quieteſt couples that are, yet houſhold jars will ariſe, but yet ſuch quarrels which happen in the day, are often qualified with kiſſes in the night; but if it be not ſo ended, their ſtrife will go forward like the carriage which is drawn between two horſes, tail to tail; and if ſhe cannot aveng her ſelf with her tongue, nor with her hands, nor with conveying thy goods, yet ſhe will pay thee home privately, for if thou ſtrike with thy ſword, ſhe will ſtrike with the ſcabbard. Chuſe not the Rapier by his ringing, nor thy wife by her ſinging; for if thou doſt, thou mayſt be very well deceived in both; for thy Rapier may prove a Jade, and thy Wife but little better.

Now, if thou aske me how thou ſhouldeſt chooſe thy wife? I anſwer, thou haſt the whole world to make choiſe, and yet thou mayeſt be deceived. An ancient Father being asked by a young man; how he ſhould chuſe a Wife, he anſwered him thus: When thou ſeeſt a flock of Maydens together: hood wink they ſelf faſt, and run amongſt them, and look which thou catcheſt, let her be thy wife. The young man told him, that if he went blindfolded, he might be deceived: and ſo thou mayſt (quoth the old man) if thy eyes were open: for in the choiſe of thy

thy wife: thou must not trust thine own eyes, for they will deceive thee, and be the cause of thy woe: For she may seem good, whose waist is like a wand, or she which hath a spider-fingered hand, or she which on her tip-toes still doth stand, and never reads, but in a golden book, nor will not be caught, but with a golden hook; or such a one that can stroke a Beard, or look a head, and of every Flea make her self affraid; if one had a spring, such a wench would make him a begger, if he were halfe a King; then this is no bargain for thee. But hark a little further; the best time for a young man to marry, is, at the age of twenty and five, and then to take a wife of the age of seventeen years, or thereabout, rather a Maid than a Widow; for the Widow is framed to the conditions of another man, and can hardly be altered, so that thy pains will be double: For thou must unlearn a Widow, and make her forget and forgoe the former corrupt and disordered behaviour, the which is hardly to be done: but a young woman of tender years, is flexible and bending, obedient and subject to do any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neer home, and at leasure, but if thy state be weak and poor, then to better thy self, after inquiry made of her wealth and conditions, go far off, and dispatch it quickly, for doubt that tatling speeches, which commonly in these cases run betwixt party and party, and break it off even then when it is come to the upshot: but as I have already said, before thou put thy foot out of doors, make diligent inquiry of her behaviour; for by the Market folk, thou shalt hear how the Market goeth: For by iniquiry thou shalt here whether she be wise, vertuous, and kind, wearing

but her own proper hair, and ſuch garments as her friends eſtate will afford; or whether ſhe love to keep within the houſe, and to the ſervants have a watchful eye; or if ſhe have a care when to ſpend and when to ſpare, and to be content with what God doth ſend; or if ſhe can ſhed no kind of unfained tears, but when juſt cauſe of hearty ſorrow is; and that in wealth and woe, in ſickneſſe and in health, ſhe will be all alike: ſuch a wife will make thee a happy man in thy choyſe.

Although ſome happen on a Devilliſh and unhappy woman, yet all men do not ſo; and ſuch as happen ill, it is a warning to make them wiſe, if they make a ſecond choyſe: not that all other ſhall have the like Fortune; the Sun ſhining upon the good and bad; and many a man hapneth ſooner on a ſhrew than a ſheep. Some thrive by dicing, but not one in an hundred: therefore dicing is ill husbandry: ſome thrive by marriage, and yet many are undone by marriage: for marriage is either the making or marring of many a man: and yet, I will not ſay, but amongſt duſt, there are pearls found; and in hard Rockes, Diamonds of greet value: and ſo among many women, there are ſome good, as that moſt gracious and glorious Queen of all womankind, the Virgin *Mary*, the mother of all bliſſe: what won her honour but an humble minde, and her pains and love unto our Saviour Chriſt?

Sara is commended for her earneſt love that ſhe bare to her husband, not only for calling him Lord; but for many other qualities. Alſo *Suſanna* for her chaſtity, and for creping on her knees to pleaſe her husband: but there are meaner hiſtories which make mention of many others, as that of *Demetrias* how that ſhe was content to run Lackey by her husbands ſide.

Like-

Likewiſe *Lucretia*, for the love and loyalty that ſhe bare to her husband, being unkindly abuſed by an unchaſte letcher againſt her will, ſhe preſently ſlew her ſelfe in the preſence of many, rather then ſhe would offer her body again to her husband, being but once defiled.

It is recorded of an Earl called *Gunzales*, that upon the Kings pleaſure was committed to priſon, and his wife having liberty to viſit him in priſon, on a time ſhe cauſed him to put off his apparell, and put on hers, and ſo by that means go out by the porter, and ſhe remained in Priſon, and ſo by this means he eſcaped the angry rage of his Prince, and afterwards his wife was delivered alſo.

Likewiſe it was no ſmall love that *Artemiſia* bare to her husband, for after his death ſhe built ſuch a famous Sepulcher (and beſtowed the greateſt part of her wealth thereon) inſomuch that at this day it is called one of the ſever great wonders of the world.

Alſo *Pliny* makes mention of a fiſher man, which dwelt near unto the ſea ſide; and he fell ſick of an uncurable diſeaſe, by which means he endured ſuch torments and pain, that would have grieved any Creature to behold him; his carefull and loving wife laboured and travelled farr and near to procure his health again, but at laſt ſeeing all means in vain, ſhe break out with him in theſe words: Death at one time or other will come, and therefore rather than any longer you ſhould endure this miſerable life, I am content that both of us prevent death before he come, ſo this poor grieved man did yeeld to her counſell, and they went forth to the topp of an exceeding digh rock, and there this woman bound her ſelf faſt to her Husband, and from thence caſting them;

themſelves down, and both ended their lives together.

Now I do not commend this death to be godly, although it ſhewed great love in the Woman. No doubt but the King *Darius* had a very kinde and loving wife, as ſhall appear; for when *Alexander* the great, had deprived him of the greateſt part of his Kingdom, yet he bore it out very patiently, with a valiant and manly courage, and without any ſhew of outward grief, at all: but when news was brought him that his wife was dead; he then moſt grievouſly brake into tears, and wept bitterly, and withall he ſaid, that the loſſe of his whole Kingdom ſhould not have grieved him ſo much, as the death of his Wife.

It is alſo recorded of *Alexander*, that at the death of his wife, he made ſuch a ſorrowful kind of ſpeech for her, ſaying, *Death were kind if he took nothing but that which offendeth, but he hath taken her away which never offended. Oh Death, thou haſt bereaved me of the better part of my life.*

It is ſaid of *Valerius Maximus*, that he on a time finding two Serpents in his bed chamber, being ſtrangly amazed thereat, he demanded of the Soothſayers, what it meaned; and they anſwered him, that of neceſſity he muſt kill one of them: And if he killed the Male, then he himſelf ſurely ſhall firſt dye. And if he killed the Female, then his Wife ſhould dye before him: and becauſe he loved his Wife better then himſelf, he moſt willingly made choyſe of the Male, and killed him firſt, and ſhortly after he dyed, leaving his wife a Widow.

Such a kinde an Animal to his wife was *Adam*, for he was forbidden on pain of Death, not to eat of the Tree of good and evill; yet for all that, *Adam* notwithſtanding

ſtanding to gratifie his wives kindneſſe, and for love he bares her, refuſed not to hazzard his life by breach of that Commandement.

But becauſe of all things there is a contrary, which ſheweth the difference betwixt the good and the bad, even ſo, both of men and women, there are contrary ſorts of behaviour; if in thy choyſe thou happen on a good wife, deſire not to change, for there if a proverb ſaith, Seldom commeth a better. And there is none poorer than thoſe that have had many wives. Thou mayſt bear a good affection towards thy wife, and yet not let her know it: thou mayeſt love her well, and yet not carry her on thy balck: a man may love his houſe well, and yet not ride on the ridge. Love thy wife and ſpeak her fair, although thou do but flatter her; for women love to be accounted beautiful, and to be Miſtreſſe of many Mayds, and to live without controlment; and kind words as much pleaſeth a women as any other thing whatſover: and a mans chief deſire ſhould be, firſt, the grace of God, a quiet life, and an honeſt wife, a good report, and a friend in ſtore; and then what need a man to aske any more?

Saint *Paul* ſaith, Thoſe that marry, do well; but he alſo ſaith, Thoſe which marry not, do better; but yet alſo he ſaith, That it is better to marry, than to burn in luſt. A merry companion being asked by his friend, Why he did not marry; he made this anſwer and ſayd, That he had been in Bedlam two or three times, and yet he was never ſo mad as to marry: and yet there is no joy nor pleaſure in the world which may be compared to marriage, ſo the parties are of neer equall years, and of good qualities, then good fortune and bad is welcome to them, both their cares are equall, and their joyes alike, come

what will, all is wel-come, and all is common betwixt them; the husband doth honour and reverence her, and if he be rich, he committeth all his goods to her keeping; and if he be poor, and in adverſity, then he beareth but the one half of the grief; and furthermore, ſhe will comfort him with all the comfortable means ſhe can deviſe, and if he will ſtay ſolitary in his houſe, ſhe will keep him company; if he will walk into the fields, why ſhe will go with him, and if he be abſent from home, ſhe ſigheth often and wiſheth his preſence: being come home, he findeth content, ſhe ſitting ſmilling in every corner of his houſe, to give him a kind of a hearty welcome home, and ſhe receiveth him with the beſt and heartieſt joy that ſhe can. Many are the joyes and ſweat pleaſures in marriage, as in our children being young, they play, prattle, laugh, and ſhew us many pretty toyes to move us to mirth and laughter, and when they are bigger grown, and that age and poverty hath afflicted the Parents; then they ſhew the duty of children in relieving their old Parents with what they can ſhift for, and when their Parents are dead, they bring them to the Earth, from whence they came.

Yet now conſider on the other ſide, when a wrinkled and toothleſſe woman, ſhall take a bearleſſe boy (a ſhort tale to make of it) there can be no liking nor loving between ſuch contraries, but continuall ſtrife and debate: ſo likewiſe when matches are made by the Parents, and the dowry told and payd before the young couple have any knowledge of it, and ſo many times are forced againſt their mindes, fearing the rigour and diſpleaſure of their Parents, they often promiſe with their mouthes, that they refuſe with their hearts.

Alſo

Alſo, if a man marry a wife for fair looks, without dowry, then their love will ſoon wax cold, inſomuch as they uſe them not like wives, but rather like kitchin-ſtuffe; whereas thoſe that marry rich wives, they have alwayes ſomething to be in love withall. It is a common thing now adayes, that a fair woman without riches, findes more Lovers than husbands.

Chuſe not a wife too fair, nor too foul, nor too rich; for if ſhe be fair, every one will be catching at her; and if ſhe be too foul, a man will have no mind to love her which no man likes; and if too rich, thou thinkeſt to marry with one which thou meaneſt to make thy Companion, thou ſhalt find her a commanding miſtreſſe: ſo that riches cauſes a woman to be proud; beauty makes her to be ſuſpected; and hard favour maketh her to be hated. Therefore chuſe a wife young, well born, and well brought up, reaſonable rich, and indiffent beautifull, and of good wit and capicity: Alſo in choyſe of a wife, a man ſhould note the honeſty of the Parents, for it is a likelihood, that thoſe Children which are vertuouſly brought up, will follow the ſteps of their Parents, but yet many a Tree is ſpoiled in the hewing. There are ſome which have but one only daughter, and they are ſo blinded with the extream love they bear her, that they will not have her hindered of her will, whatſoever ſhe deſireth, but ſuffer her to live in all wanton pleaſure and delicacy, which afterwards turneth commonly to be the cauſe of many inconveniences.

Now the father before he marry his daughter, is to ſift throughly the qualities, behaviour, and life of his Son-in-law, for he which meeteth with a civill and a honeſt Son-in-law, getteth a good Son, and he that meeteth

with an ill one, casteth away his daughter.

The husband must provide to satisfie the honest desires of his wife, so that neither necessity nor superfluity be the occasion to work her dishonour: for both want and plenty, both ease and disease, makes some women oftentimes unchast. And again, many times the wife seeing the husband take no care for her, maketh (belike) this reckoning, that no body else will care for her, or desire her: But to conclude this same point, she only is to be accounted honest, who having liberty to do amisse, yet doth it not.

Again, a man should thus account of his wife, as the only treasure he enjoyeth upon earth, and he must also acount that there is nothing more due to the Wife, than the faithful honest and loving company of her husband: He ought also in sight of love, to impart his secrets, and counsell unto his wife, for many have found much comfort and profit by taking their wives counsell; and if thou impart any ill hap to thy wife, she lightneth thy grief, either by comforting thee lovingly, or else in bearing a part thereof patiently. Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reproachfully, but only secretly betwixt you two, always remembring, that thou must neither chide nor play with thy Wife before company; those that play and dally with them before company, they do thereby set other mens teeth on edge, and make their wives the lesse shamefast.

It behooveth the married man alwayes to shew himself in speech and countenance, both gentle and amiable; for if a woman of modest behaviour seeth any grosse incivility in her husband, she doth not only abhor it, but also thinketh with her self, that other men

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are more diſcreet, and better brought up; therefore it ſtandeth him upon, to be civill and modeſt in his doings, leſt he offend the chaſt thoughts of his wife, to whoſe liking he ought to conform himſelf in all honeſt and reaſonable things, and to take heed of every thing which may diſlike her.

Why ſome women love their Lovers better than their husbands, the reaſon is, the Lover, in the preſence of his Lady, is very curious of his behaviour, that he uſeth no unſeemly geſtures, whereby there may be no ſuſpition of jealouſie, or any exception be taken by any thing he doth; it behooveth every woman to have a great regard to her behaviour, and to keep her ſelf out of the fire, knowing that a woman of ſuſpected chaſtity, liveth but in a miſerable caſe, for there is but ſmall difference by being naught, and being thought naught; and when ſhe heareth another woman ſpoken ill of, let her think in her minde what may be ſpoken of her; for when a woman hath gotten an ill name, whether it be deſerved, or without a cauſe, yet ſhe will have much adoe to recover again the honour and credit thereof: let a woman avoyd ſo much as may be, the Company of a woman which hath an ill name, for many of them endeavour by their evill faſhions, and diſhoneſt ſpeech, to bring others to do as they do, and many of them wiſh in their hearts that all women, were like unto themſelves. It may be ſaid, of many women, that the feathers are more worth than the bird; therefore it behooveth every woman to behave her ſelf ſo ſoberly, and chaſtly, in countenance and ſpeech, that no man may be ſo bold as to aſſail her: for commonly Caſtles, if they come once to partly, are at point to yeeld; therefore if a woman by chance be ſet upon, let

her make this anſwer; When I was a Maid, I was at the diſpoſition of my Parents, but now I am marryed, I am atthe pleaſure of my husband; therefore you were beſt ſpeak to him, and to know his minde, what I ſhall do; and if her husband be out of the way, let her always behave her ſelf as if he were preſent.

Alſo a woman may conſider, if her husband be cholerick and haſty, ſhe muſt over-come him with mild ſpeeches; and if he chide, ſhe muſt hold her peace. For the anſwer of a wiſe woman is ſilence, and ſhe muſt ſtay to utter her minde till he be appeaſed of his fury, and at quiet: For if Women, many times, would hold their tongues, they might be at quiet. There was a very angry couple married together, and a friend being with them at Supper, asked them how they could agree together, being both ſo froward and teſty; the good man made him this anſwer, When I am angry, my wife beareth with me, and when ſhe is angry, I bear with her: For with what heart can a man ſo much as touch a hair of his Wives head? (I mean righteouſly) for the husband ought to rebuke her with kind words ſecretly, and ſeek to reforme her by good counſell: He ought to lay before her the ſhame of ill doing, and the praiſe of well doing; if this will not ſerve, yet he ought rather patiently to forbear her, than rigorouſly to beat her; for ſhe is fleſh of his fleſh, and there is no man ſo fooliſh, as to hur this own fleſh. A man ought to be a comforter of his wife, then ſurely he ought not to be a tormenter of her; for with what face can a man embrace that body, which his hands have battered and bruiſed? Or with what heart can a woman love that man, which can find in his heart to bear her? Alſo, when a man findeth a painfull and carefull women, which

which knoweth when to ſpend and when to ſpare, and to keep the houſe in good order; then the husband will not deny ſuch a wife any neceſſary thing belonging to the Houſe: but if ſhe be a light Huſwife, who liveth without doing any thing, without caring for husband, children, or ſervants, or any other belonging to the houſe, thereby ſhewing, although her body be in the Houſe, yet her mind is abroad, which redoundeth to her ſhame, and to her Husbands great hinderance. For when the Miſtreſſe is occupied in vanity, the ſervants are careleſſe for her profit but look to their own. For while the Miſtreſſe playeth, the Mayden ſtarveth.

But thoſe men are to be laughed at, who having a wife, and a ſufficient wife, to do all the work within doors, which belongs to a woman to do, yet the husband will ſet hens abrood, ſeaſon the pot, and dreſſe the meat; or any the like work, which belongeth not to the man: ſuch husbands many times offend their wives greatly, and they wrong themſelves, for if they were imployed abroad in matters belonging to men, they would be the more deſirous, being come home, to take their eaſe, and not trouble their wives and ſervants in medling with their matters, for the rule and government of his houſe belongeth to the wife.

And he that hath a wife of his own, and goeth to another woman, is like a rich thief, which ſtealeth when he hath no need.

Amongſt all the Creatures that God hath created, there is none more ſubject to miſery then a woman, eſpecially thoſe that are fruitfull to bear children: for they have ſcarce a moneths reſt in a whole yeer, but are continually overcome with pain, ſorrow, and fear, as indeed

the danger of child-bearing muſt needs be a great terrour to women, which are counted but weak veſſels in reſpect of men, and yet it is ſuppoſed that there is no diſeaſe that a man endureth, that is one half ſo grievious or painfull as child-bearing to a woman; Let it be tooth-ach, gour, or colick; nay if a man had all theſe at once, yet they are nothing comparable to a womans pain in travell with child.

Now if thou like not my reaſons to expell love, then thou mayſt try *Ovids* Art, who preſcribes a ſalve for ſuch a ſore; for he counſels thoſe which feel this horrible heat, to cool their flames with Herbs which are cold of nature, as Rew, Lettice, and other herbs, too long to recite: Alſo he ſaith, thou ſhouldeſt abſtain from exceſſe of meat and drink, for that provokes the mind greatly to luſt; alſo to hunt, to hawk, to ſhoot, to bowl, to run, to wraſtle, or ſome other play, for this will keep thy mind from thinking of luſt; alſo ſhun ſlothfulneſſe and idleneſſe, for theſe are the only nurſes of love; eſchew melancholy or ſadneſſe, and keep merry company, turn the eyes from the place where bewitching ſpirits are, leſt the remembrance do increaſe and rubb thy galled mind: Alſo to eſchew the place where thou didſt firſt feel the fire that burneth thy mind with ſuch unquiet thoughts. Likewiſe, ſaith he, beware thou do not twice peruſe the ſecret flattering letters of thy ſuppoſed friendly joy; for if thou do not refuſe the often view thereof, it will much increaſe thy grief, dolour, and annoy: uſe no talk of her, whom thou loveſt, nor once name her; for that will increaſe thy care, by thinking in thy mind, that thou beholdeſt her face: but ſome are perſwaded that no rules of reaſon can aſſwage this grief, for love is lawleſſe,

lawleſſe and obeyes no law, no nor yet no counſell can perſwade, nor take effect, or ſubdue the affection of his bewitched ſpirits. Furthermore, *Ovid* perſwads by other reaſons to expell the heat of love; for where love is ſetled, the lovers are many times hindred of of their purpoſe: ſometimes for want of friends conſent, or diſtance of place; then and in ſuch a caſe, his counſell is to love two or three, for love being ſo divided, makes the love of one the leſſe thought upon: or elſe, ſaith he, ſatisfie thy luſt upon ſome other Dame, for it will alſo help to wear the former love out of thy minde. Loe thus *Ovid* ſhot, but yet he miſt the marke, not for want of learning, but for want of grace; for grace ſubdues and treads all vices under foot, although morall means do preſcribe divers other dyets, to waſt the heart of loves deſire, as long abſence from the place where thy liking lives, for the coles of comfort do kindle and heat the heart, that with abſence would be voyd of harm; for abſence doth qualifie that fire, and cool the minds of thoſe which many times the company of wantons doth warm: for he which doth not ſhun the place where *Venus* in her glory ſits, hath no care of himſelf, but ſuffers her to ſurprize his wits.

The Bear-bayting, or the vanities of Widows: chuſe you whether.

WOe be unto that unfortunate man that matcheth himſelf unto a Widow; for a Widow will be the cauſe of a thouſand woes; yet there are many that do wiſh themſelves no worſe matched than to a rich Widow; but thou muſt not know

what griefs thou joyneſt with thy gains; for if ſhe be rich, ſhe will look to govern; and if ſhe be poor, then thou art plagued both with beggery and bondage: again, thy pains will be double in regard of him which marrieth with a Maid; for thou muſt unlearn thy Widow, and make her forget her former corrupt and diſordered behaviour, the which if thou take upon thee to do, thou hadſt even as good undertake to waſh a Blackamore white; for commonly Widows are ſo froward, ſo waſpiſh, and ſo ſtubborn, that thou canſt not wreſt them from their wills; and if thou think to make her good by ſtripes, thou muſt beat her to death. One having married with a froward Widow, ſhe called him theſe, and many other unhappy names; ſo he took her, and cut her tongue out of her head: but ſhe ever afterwards would make the ſigne of the gallows with her fingers to him.

It is ſeldom or never ſeen, that a man marrieth with a Widow for her beauty, nor for her perſonage but only for her wealth, and riches; and if ſhe be rich and beautiful withall, then thou matcheſt thy ſelf to a ſhe Devill; For ſhe will go like a Peacock, and thou like a Woodcock; for ſhe will hide her money to maintain her pride, and if thou art at any time deſirous to be merry in her company, ſhe will ſay thou art merry becauſe thou haſt gotten a wife that is able to maintain thee, where before thou waſt a beggar, and hadſt nothing: and if thou ſhew thy ſelf ſad, ſhe will ſay, thou art ſad becauſe thou canſt not bury her, thereby to enjoy that which ſhe hath: if thou make proviſion to fare well in thy houſe, ſhe will bid thee ſpend that which thou broughteſt thy ſelf.

If thou ſhew thy ſelf ſparing, ſhe will ſay, thou ſhalt not pinch her of that which is her own; and if thou do

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any thing contray to her mind, ſhe will ſay, her other Hnsband was more kind: If thou chance to dine from home, ſhe will bid thee go ſup with thy harlots abroad: if thou go abroad and ſpend any thing before thou commeſt home, ſhe will ſay, a begger I found thee, and a begger thou meaneſt to leave me: If thou ſtay alwayes at home, ſhe will ſay thou art happy, thou haſt gotten a wife that is able to maintain thee idle: if thou carve her the beſt morſell on the Table, though ſhe take it, yet ſhe will take it ſcornfully, and ſay, ſhe had a husband that would let her cut where ſhe liked her ſelf.

And if thou come in well diſpoſed, thinking to be merry, and intreating her with fair words, ſhe will call thee diſſembling hypocrite, ſaying thou ſpeakeſt me fair with thy tongue, but thy heart is on thy Minions abroad. Loe theſe are the frantick tricks of froward Widows, they are neither well full nor faſting, they will neither go to Church, nor ſtay at home, (I mean in regard of their impatient minde:;) For a man ſhall never be at quiet in her ſight, nor out of her ſight: for if thou be in her ſight, ſhe will vex thee as before ſaid; and out of her ſight, thy own conſcence will torment and trouble thy minde, to thiuk on the Purgatory which perforce thou muſt endure when thou comeſt home.

She will make Clubs trumpe, when thou haſt never a black Card in thy hand; for with her cruell tongue ſhe will ring thee ſuch a peal, that one would think the Devill were come from hell: Beſides this, thou ſhalt have a brended ſlut, like a Hell-hagge, with a pair of paps like a pair of dung-pots, ſhall bring in thy dinner, for thy Widow will not truſt thee with a wench that is handſome in thy houſe; now if that upon juſt occaſion thou throweſt

the platters at thy mayd head, seeing thy meat brought in by such a slut, and so sluttishly dreſt; then will thy widow take Pepper in the Noſe, and ſtamp, and ſtare, and look ſo ſowre, as if ſhe had come but even then from eating of Crabs, ſaying; If thou hadſt not married with me, thou wouldeſt have been glad of the worſt morſell that is hear: then thou again replyeſt ſaying; If I had not been ſo mad, the Devill himſelf would not have had thee; and then without cauſe thou blameſt her of old age, and of jealouſie, and of hiding her money, and for conveying away her goods, which thou haſt bought with the diſpleaſure of thy Friends, and diſcredit to thy ſelf, in regard of her years: then again, ſhe on the other ſide runneth about to her neighbours, and there ſhe thundereth out a thouſand injuries that thou doſt her, ſaying, my corn he ſendeth to the Market, and my Cattle to the Fayr, and look what he openly findeth, he taketh by force, and what I hide ſecretly he privily ſtealeth it away, and playeth away all my mony at dice. Loe thus he conſumeth my ſubſtance, and yet hateth my perſon; no longer than I feed him with mony, can I enjoy his company; now he hath that he ſought for, he giveth me nothing elſe but froward anſwers, and foul uſage, and yet God knows, of pure love I married him with nothing, but now his ill husbandry, is like to bring to ruine both me and my children: but now all this while ſhe doth not forget to tell her own good huſwifery, ſaying, I ſit working all day at my needle, or at my diſtaffe; and he like an unthrift, and a woremonger, runneth at randome: thus they are always ſtretching debate upon the rack of vengeance.

Loe here is a life, but it is as wearisome as Hell: For

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if they kiſſe in the morning, being friends, yet ere noon they are ready to throw the houſe out at a Window. The Papiſts affirm, that Heaven is won by Purgatory, but in my minde a man ſhall never come into a worſe Purgatory, than to be matched with a froward Widow. He that matcheth himſelf to a Widow and three children, matcheth himſelf to four theevs. One having marryed with a Widow, it was his luck to bury her, but not before he was ſore vexed with her; for afterwards he lying on his death bed, his friends exhorted him to pray unto God that his ſoul might reſt in Heaven. And he asked them this queſtion: whether (ſaith he) do you think my wife is gone? and they ſaid unto him, no doubt but that your wife is gone to heaven before you; He replyed, I care not whether I go, ſo I go not where my wife is, for fear I meet with her, and be vexed with her as I have been heretofore.

Another gaving married with a Widow, being one day at a Sermon, heard the preacher ſay, Whoſoever will be ſaved let him take up his croſſe and follow me: this mad fellow, after Sermon was ended, took his wife upon his back, and came to the Preacher, and ſaid; here is my croſſe, I am ready to follow thee whether thou wilt.

Another having married with a widow, which ſhewed her ſelf like a Saint abroad, but a Devill at home, a friend of her husbands told him, that he had gotten him a good, ſtill, and quiet wife; yea marry, quoth the married man, you ſee my ſhooe is fair and new, but yet you know not where it pincheth me.

Another merry companion having marryed with a Widow, and carryed her over Sea into *France*, there ſuddenly aroſe a great ſtorm, inſomuch that they were

all in danger of drowing; the maſter of the Ship called unto the Mariners, and bad them take and throw over-board all the heavieſt goods in the Ship; this married man hearing him ſay ſo, he took his Widow, and threw her over-board: and being asked the reaſon why he did ſo, he ſaid, that he never felt any thing in all his life that was ſo heavy to him as ſhe had been.

Another having married with a Widow, and within a while after they were married, ſhe went out into the Garden, and there finding her husbands ſhirt hang cloſe on the Hedge by her Maids ſmock, ſhe went preſently and hanged her ſelf, upon a jealous conceit that ſhe took: and a merry fellow asking the cauſe why ſhe hanged her ſelf, and being told that it was for jealouſie, I would, ſaid he, that all Trees did bear ſuch fruit.

Thou mayſt think that I have ſpoken enough concerning Widows; but the further I run after them, the further I am from them; for they are the ſum of the ſeven deadly ſins, the friends of Satan, and the gates of hell. Now me thinks I hear ſome ſay unto me, that I ſhould have told them this leſſon ſooner, for too late cometh medicine when a patient is dead; even ſo too late cometh counſell, when it is paſt remedy: but it is better late than never, for it may be a warning to make others wiſe.

But why do I make ſo long harveſt of ſo little Corn? ſeeing the corn is bad, my harveſt ſhall ceaſe, for ſo long as Women do ill, they muſt not think to be well ſpoken of; if you would be well reported of, or kept like the Roſe when it hath loſt the colour, then you ſhould ſmell ſweet in the bud, as the Roſe doth; or if you would be taſted for old wine, you ſhall be ſweet at the firſt, like the pleaſant Grape

Grape: then ſhould you be cheriſhed for your courteſie, and comforted for your honeſty, ſo ſhould you be preſerved like the ſweet Roſe, and eſteemed of as pleaſant Wine. But to what purpoſe do I go about to inſtruct you, knowing that ſuch as counſell the Devill, can never amend him of his evill?

And ſo praying thoſe, which have already made their choyſe, and ſeen the trouble, and felt the torments, that are with Women, to take it merrilly, and to eſteem of this Book only, os the toyes of an idle head.

Nor I would not have Women murmure againſt me, for that I have not written more bitterly againſt Men, for it is a very hard winter when one Wolf eateth another, and it is alſo an ill Bird that defileth her own Neſt, and a moſt unkind part of one man to ſpeake ill of another.

FINIS.